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THE

*T. 1830*

**A J A X**

OF

**S O P H O C L E S ;**

WITH

**ENGLISH NOTES,**



BY

**REV. J. R. PITMAN, A.M.**

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## ADVERTISEMENT.

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**THIS Edition is intended for the use of younger Scholars, who are commencing the study of the Greek Drama.**

**The Text is that of Brunck ; occasionally altered upon the authority of Professor Porson, Dr. Elmsley, and Hermann.**

**The Metrical Version, beneath the Text, is by Joseph Scaliger.**

**The Editor has endeavoured to comprise, in the Notes, the most useful remarks of all the Commentators on this Play. The copious quotations from Matthiæ's Greek Grammar may be useful in Schools, where the original volumes are not at hand. Numerous references have been made to the works of modern Critics, by whom the meaning either of single words or of idiomatic expressions has been illustrated.**



## ΑΙΑΣ ΜΑΣΤΙΓΟΦΟΡΟΣ.

### ΑΘΗΝΗ, ΟΔΥΣΣΕΥΣ.

- ΑΘ.** Ἄει μὲν, ᾧ καὶ Λαρτίου, δέδορκά σε  
 πείραν τιν' ἐχθρῶν ἀρπάσαι θηρώμενον  
 καὶ νῦν ἐπὶ σκηναῖς σε ναυτικάῃς ὄρῳ  
 Αἴαντος, ἔνθα τάξιν ἐσχάτην ἔχει,  
 πάλαι κυνηγετοῦντα, καὶ μετρούμενον 5  
 ἵχνη τὰ κείνου νεοχάραχθ', ὅπως ἴδης  
 εἴτ' ἔνδον, εἴτ' οὐκ ἔνδον. εὖ δε σ' ἐκφέρει  
 κυνὸς Λακαίνης ὡς τις εὐρινὸς βᾶσις.  
 ἔνδον γὰρ ἀνὴρ ἄρτι τυγχάνει, κάρα  
 στάζων ἰδρῶτι καὶ χέρας ξιφοκτόνους. 10  
 καί σ' οὐδὲν εἴσω τῆσδε παπταίνειν πύλης  
 ἔτ' ἔργον ἐστίν· ἐννέπειν δ', ὅτου χάριν  
 σπουδὴν ἔδου τήνδ', ὡς παρ' εἰδυίας μάθης.  
**ΟΔ.** ᾧ φθέγμ' Ἀθάνας, φιλτάτης ἐμοὶ θεῶν,  
 ὡς εὐμαθές σου, καὶν ἄποπτος ἦς ὄμως, 15  
 φώνημ' ἀκούω, καὶ ξυναρπάζω φρενὶ,

- MIN.** Jam video, Ulysse, sæpe te venatice  
 Captasse, ut acies hosticas prævorteres.  
 Teque adeo ad ipsam commodum classem ultimam  
 Ajacis, ubi post principia tendit, tuor  
 Ruspantem, et olim metientem sedulo 5  
 Notis adulta nuperis vestigia,  
 Ut, intus an foras sit, oculis aucupes.  
 Bene autem es assectatus, ut canis sagax :  
 Namque intus ellum est haud diu, caput  
 Sudore manans atque carnufices manus. 10  
 Quare intus inspectare, nec tibi integrum est,  
 Omitte: tantum fare, cujus gratia  
 Tam satagis ; omne ut, quicquid hujus est, loquar.  
**UL.** O mihi Dearum cara maxume omnium,  
 Minerva, quam, vel eminus, clarè tuam 15  
 Vocem aure capio, et mente suspensa haurio,

χαλκοστόμου κώδωνος ὡς Τυρσηνικῆς.  
 καὶ νῦν ἐπέγνωσ' εὖ μ' ἐπ' ἀνδρὶ δυσμενεῖ  
 βάσιν κυκλοῦντ', Αἴαντι τῷ σακεσφόρῳ.  
 κείνον γὰρ, οὐδέν' ἄλλον, ἰχνεύω πάλαι. 20  
 νυκτὸς γὰρ ἡμᾶς τῆσδε πρᾶγος ἄσκοπον  
 ἔχει περάνας, εἴπερ εἴργασται τάδε·  
 ἴσμεν γὰρ οὐδέν' τρανές, ἀλλ' ἀλώμεθα·  
 καὶ γὰρ Δελοντῆς τῆδ' ὑπεζύγην πόνοι.  
 ἐφθαρμένας γὰρ ἀρτίως εὐρίσκομεν 25  
 λείας ἀπάσας, καὶ κατηναρισμένας  
 ἐκ χειρὸς, αὐτοῖς ποιμνίων ἐπιστάταις.  
 τήνδ' οὖν ἐκείνῳ πᾶς τις αἰτίαν νέμει.  
 καὶ μοί τις ὀπτῆρ' αὐτὸν εἰσιδὼν μόνον  
 πηδῶντα πεδία σὺν νεορράντῳ ξίφει, 30  
 φράζει τε καὶ δήλωσεν· εὐθέως δ' ἐγὼ  
 κατ' ἴχνος ἄσσω· καὶ τὰ μὲν σημαίνομαι,  
 τὰ δ' ἐκπέπληγμαι· κούκ' ἔχω μαθεῖν ὅτου.  
 καιρὸν δ' ἐφήκεις· πάντα γὰρ τά τ' οὖν πάρος,  
 τά τ' εἰσέπειται, σῆ κυβερνῶμαι χειρὶ. 35

Qualis tubæ sentitur æneæ sonor.

Recteque sensti me mihi infensissimum

Ajacem odora circuire indagine.

Ita est: eum venamur, haud alium, Dea. 20

Nam facinus ista nocte cæcum, nescium,

Ancepsque fecit ille, si fecit tamen:

Nil scimus etenim, mentis errore avii.

Quare hoc subivi sponte perferens onus.

Nam pecua, nuper parta bellica manu, 25

Jugulata, strata, sauciata foediter

Manu, magistris cum suis, offendimus:

Factique eum omnis hujus auctorem facit.

Huc adde, quod speculator hunc solum omnium,

Campos cruento dum ense persultat furens, 30

Viditque, retulitque. Ego actutum impete

Vestigo, odoro. Hæc signa non dubie noto;

Ast illa miror; cuja sint, non assequor.

Sed affuisti tempori; siquidem tua

Me nunc, et olim rexit, et reget, manus. 35

- ΑΘ. ἔγνων, Ὀδυσσεῦ· καὶ πάλαι φύλαξ ἔβην  
τῇ σῆ πρόθυμος, εἰς ὁδὸν, κυνηγία.
- ΟΔ. ἦ καὶ, φίλη δέσποινα, πρὸς καιρὸν ποινῶ ;
- ΑΘ. ὡς ἔστιν ἀνδρὸς τοῦδε τάργαι ταῦτά σοι.
- ΟΔ. καὶ πρὸς τί δυσλόγιστον ᾧδ' ἦξεν χεῖρα ; 40
- ΑΘ. χόλω βαρυνθεὶς τῶν Ἀχιλλείων ὄπλων.
- ΟΔ. τί δῆτα παίμναις τήνδ' ἐπεμπίπτει βάσιν ;
- ΑΘ. δοκῶν ἐν ὑμῖν χεῖρα χραίνεσθαι φόνω.
- ΟΔ. ἦ καὶ τὸ βούλευμ' ὡς ἐπ' Ἀργείοις τόδ' ἦν ;
- ΑΘ. κἂν ἐξέπραξεν, εἰ κατημέλησ' ἐγώ. 45
- ΟΔ. ποίαισι τόλμαις ταῖσδε καὶ φρενῶν θράσει ;
- ΑΘ. νύκτωρ ἐφ' ὑμᾶς δόλιος ὄρμαται μόνος.
- ΟΔ. ἦ καὶ παρέστη, κἀπὶ τέρμ' ἀφίκετο ;
- ΑΘ. καὶ δὴ πὶ δισσαῖς ἦν στρατηγίσι πύλαις.
- ΟΔ. καὶ πῶς ἐπέσχε χεῖρα, μαιμῶσαν φόνου ; 50
- ΑΘ. ἐγὼ σφ' ἀπείργω, δυσφόρους ἐπ' ὄμμασι  
γνώμας βαλοῦσα, τῆς ἀνηκέστου χαρᾶς·  
καὶ πρὸς τε ποίμνας ἐκτρέπω, ξύμμικτά τε  
λείας ἄδαστα βουκόλων φρουρήματα·

MIN. Persensi, Ulysse : jamque, dum venaturis,  
Viam tibi istam sponte custos institi.

UL. Bene hic secusne coeptus est mihi labos ?

MIN. Liquido putasti fecit ille, me vide.

UL. Nam cur et ausus ille tam cæcum nefas ? 40

MIN. Achillis arma addicta non sibi dolet.

UL. Cur sic furente fertur in greges gradu ?

MIN. Vestro manus foedare sperans sanguine.

UL. Incogitabat, inquis, Argivis malum ?

MIN. Quin absque me fuisset, et patraverat. 45

UL. Quibusne coeptis, quove mentis impetu ?

MIN. Irrupit ad vos nocte solus et dolo.

UL. Pervenit igitur, atque metas attigit ?

MIN. Institerat adeo utrique jam prætorio.

UL. Quis rapida ovantem cæde repressit manum ? 50

MIN. Aliena captis sensa ocellis oggerens,  
Hominis retundo gaudium immedicabile ;  
Et ad gregum miscella lanigerum agmina  
Promiscuique volgus armenti avoco.

ἐνθ' εἰσπεσὼν ἔκειρε πολύκερων φόνον, 55  
 κύκλω ραχίζων· κἀδόκει μὲν ἔσθ' ὅτε  
 δισσοὺς Ἀτρείδας αὐτόχειρ κτείνειν ἔχων,  
 ὅτ' ἄλλοτ' ἄλλον, ἐμπιτνῶν, στρατηλατῶν.  
 ἐγὼ δὲ φοιτῶντ' ἄνδρα μανιάσιν νόσοις  
 ἄτρυνον, εἰσέβαλλον εἰς ἔρηκτα κακά. 60  
 κἀπειτ', ἐπειδὴ τοῦδ' ἐλώφησεν πόνου,  
 τοὺς ζῶντας αὖ δεσμοῖσι συνδήσας βοῶν,  
 ποιμένας τε πάσας, ἐς δόμους κομίζεται,  
 ὡς ἄνδρας, οὐχ ὡς εὐκερων ἄγρην ἔχων·  
 καὶ νῦν κατ' οἴκους ξυνδέτους αἰκίζεται. 65  
 δείξω δὲ καὶ σοὶ τήνδε περιφανῆ νόσον,  
 ὡς πᾶσιν Ἀργείοισιν εἰσιδὼν Δροῆς.  
 Φαρσῶν δὲ μίμνε, μηδὲ συμφορὰν δέχου  
 τὸν ἄνδρ'. ἐγὼ γὰρ ὀμμάτων ἀποστρόφους  
 αὐγὰς ἀπείρξω σὴν πρόσοψιν εἰσιδεῖν.— 70  
 οὔτος, σέ, τὸν τὰς αἰχμαλωτίδας χέρας  
 δεσμοῖς ἀπευθύνοντα, προσμολεῖν καλῶ.  
 Αἴαντα φωνῶ· στεῖχε δωμάτων πάρος.

Ibi buceras sternebat animantes, nihil 55  
 Parcens furori : modo cruenta credulus  
 Manu necare gemina Atridas corpora :  
 Modo hunc, modo illum scilicet mactans ducem.  
 Ast ego virum, furore torrentem vago,  
 Urgebam, in altos induens casses mali. 60  
 Postquam remisit vis furoris de nece,  
 Armenta viva, compedarum vinculis  
 Captiva, sed cum gregibus abducit domum,  
 Homines putans abigere, non brutos greges :  
 Quos nunc flagellis accipit vinctos male. 65  
 Age, huncce, sodes, indicem morbum tibi,  
 In volgus ut eum differas, ubi videris.  
 Ne defetisce, neve deputa in malo  
 Hominem videre : luminum aversos ego  
 Orbes reflectam, quominus te viderit. 70  
 O ! qui revinctis manibus abductas agis  
 Hominum catervas, huc adesdum, te voco :  
 Ajax ! tibi (inquam) dico : jam prodi foras.

ΑΙΑΣ.

- ΟΔ. τί δράς, Ἀθήνα; μηδαμῶς σφ' ἔξω κάλει.  
 ΑΘ. οὐ σῖγ' ἀνέξει, μηδὲ δειλίαν ἀρείς; 75  
 ΟΔ. μὴ πρὸς θεῶν· ἀλλ' ἐνδον ἀρκείτω μένων.  
 ΑΘ. τί μὴ γένηται; πρόσθεν οὐκ ἀνὴρ ὄδ' ἦν;  
 ΟΔ. ἐχθρὸς γε τῶδε τάνδρῳ, καὶ τανῦν ἔτι.  
 ΑΘ. οὐκουν γέλως ἠδιστος εἰς ἐχθροὺς γελᾶν;  
 ΟΔ. ἐμοὶ μὲν ἀρκεῖ τοῦτον ἐς δόμους μένειν. 80  
 ΑΘ. μεμνηότ' ἀνδρα περιφανῶς ὀκνεῖς ἰδεῖν;  
 ΟΔ. φρονοῦντα γάρ νιν οὐκ ἂν ἐξέστην ὄκνω.  
 ΑΘ. ἀλλ' οὐδὲ νῦν σε μὴ παρόντ' ἴδη πέλας.  
 ΟΔ. πῶς, εἴπερ ὀφθαλμοῖς γε τοῖς αὐτοῖς ὄρα;  
 ΑΘ. ἐγὼ σκοτάσω βλέφαρα καὶ δεδορκότα. 85  
 ΟΔ. γένοιτο μέντ' ἂν πᾶν, θεοῦ τεχνωμένου.  
 ΑΘ. σίγα νυν ἑστῶς, καὶ μέν' ὡς κυρεῖς ἔχων.  
 ΟΔ. μένοιμ' ἂν ἠθέλον δ' ἂν ἐκτὸς ἂν τυχεῖν.  
 ΑΘ. ᾧ οὗτος, Αἴας, δευτέρον σε προσκαλῶ.  
 τί βαιὸν οὕτως ἐντρέπει τῆς ξυμμάχου; 90

ΑΘΗΝΑ, ΑΙΑΣ, ΟΔΥΣΣΕΥΣ.

ΑΙ. ᾧ χαῖρ', Ἀθήνα, χαῖρε, Διογενὲς τέκνον,

- UL. Quid agis, Minerva? ne foras hominem evoca.  
 MIN. Potin' es tacere? nec tibi metum objice. 75  
 UL. Ne, amabo: sed contineat intus se domi.  
 MIN. Frustra vereris: non vir idem est qui prius.  
 UL. Mihi hostis idem est ipse, qui prius fuit.  
 MIN. Illudere hosti ludus est suavissimus.  
 UL. Mihi quidem isthunc intus includi sat est. 80  
 MIN. Hominem videre mentis impotem fugis?  
 UL. Videre mentis compotem compos queam.  
 MIN. At non videbit se quidem, quamvis prope.  
 UL. Cur non, si idem oculis lumen usurpat, potest?  
 MIN. Faxe te ut oculis vel videns non viderit. 85  
 UL. Mutare magnum fas nefasque Diis leve est.  
 MIN. Tace et quiesce, teque in hoc statu tene.  
 UL. Certum est tenere: sed foris mallet tamen.  
 MIN. Heus te! audin? Ajax, rursus appello; huc ades.  
 Cur Numen auxiliare tam parvi facis? 90  
 AJ. Salve, Minerva, maximi proles Jovis!



- ὡς εὖ παρέστης· καί σε παγχεύσοις ἐγὼ  
 στέψω λαφύροις, τῆσδε τῆς ἀγρᾶς χάριν.
- ΑΘ. καλῶς ἔλεξας. ἀλλ' ἐκείνὸ μοι φράσον,  
 ἔβαψας ἔγχος εὖ πρὸς Ἀργείων στρατῶ;  
 95
- ΑΙ. κόμπος πάρεστι, κούκ ἀπαρνούμαι τὸ μή.
- ΑΘ. ἦ καὶ πρὸς Ἀτρεΐδαισιν ἠχμασας χεῖρα;
- ΑΙ. ὥστ' εὐποτ' Αἴανθ' οἶδ' ἀτιμάσουσ' ἔτι.
- ΑΘ. τεθναῖσιν ἄνδρες, ὡς τὸ σὸν ξυνῆκ' ἐγώ.
- ΑΙ. θανόντες ἤδη τὰ μ' ἀφαιρείσθων ὄπλα.  
 100
- ΑΘ. εἶεν· τί γὰρ δὴ παῖς ὁ τοῦ Λαερτίου;  
 ποῦ σοι τύχης ἔστηκεν; ἢ πέφευγέ σε;
- ΑΙ. ἦ τοῦπίτριπτον κίναδος ἐξήρου μ' ὄπου;
- ΑΘ. ἔγωγ'· Ὀδυσσέα, τὸν σὸν ἐνστάτην, λέγω.
- ΑΙ. ἠδιστος, ᾧ δέσποινα, δεσμώτης ἔσω  
 105  
 θασεῖ· θανεῖν γὰρ αὐτὸν οὐ τί πα θέλω—
- ΑΘ. πρὶν ἂν τί θράσης, ἢ τί κερδάνης πλῆον;
- ΑΙ. πρὶν ἂν δεθεῖς πρὸς κίον' ἐρκείου στέγης—
- ΑΘ. τί δῆτα τὸν δύστηνον ἐργάσει κακόν;
- ΑΙ. μάστιγι πρῶτον νῶτα φοινηχθεῖς θάνη.  
 110

Bene ades, et opportuna. Te spoliis ego  
 Mactabo optimis propter hanc prædam quidem.

- ΜΙΝ. Sapis: sed illud quod rogo, narra mihi:  
 Hastam imbuisti sanguine Argivo tuam? 95
- ΑΙ. Et gloriari fas mihi est; et non negem.
- ΜΙΝ. Advorsum Atridas nempe molitus manum es?
- ΑΙ. Non fiat illis ludus Ajax amplius.
- ΜΙΝ. Actum est, ut inquis; occiderunt ilicet.
- ΑΙ. Nunc auferant mihi arma mortui mea. 100
- ΜΙΝ. Quid vero Ulysses iste Laerta satus?  
 Quo res loco illi est? an tuam effugit manum?
- ΑΙ. Sacramne volpem quo sit in statu rogas?
- ΜΙΝ. Ipsum, inquam, Ulyssem, male tibi infestum caput.
- ΑΙ. Gratissimum intus assidet spectaculum  
 105  
 Captivus, ipsum quod mori nondum velim—
- ΜΙΝ. Quidnam priusquam aggredere? quid facies lucri?
- ΑΙ. Priusquam ad altæ columnen evinctus domus—
- ΜΙΝ. Quodnam misello grande moliris malum?
- ΑΙ. Cæsus flagellis, efflet animam denique. 110

- ΑΘ. μὴ δῆτα τὸν δύστηνον ᾧδὲ γ' αἰκίση.  
 ΑΙ. χαίρειν, Ἀθάνα, τ' ἄλλ' ἐγὼ σ' ἐφίεμαι·  
 κείνος δὲ τίσει τήνδε, κούκ ἄλλην δίκην.  
 ΑΘ. σὺ δ' οὖν, ἐπειδὴ τέρψις ἦδε σοι τὸ δρᾶν,  
 χρῶ χειρὶ φείδου μηδὲν ὦνπερ ἐννοεῖς. 115  
 ΑΙ. χωρῶ πρὸς ἔργον· τοῦτό σοι δ' ἐφίεμαι,  
 τοιάνδ' αἰεὶ μοι ζύμμαχον παρεστάναι.

## ΑΘΗΝΑ, ΟΔΥΣΣΕΥΣ.

- ΑΘ. ὄρᾳς, Ὀδυσσεῦ, τὴν θεῶν ἰσχὺν, ὅση·  
 τούτου τίς ἂν σοι τάνδρος ἢ προνούστερος,  
 ἢ δρᾶν ἀμείνων εὐρέσθῃ τὰ καίρια; 120  
 ΟΔ. ἐγὼ μὲν οὐδέν' οἶδ'· ἐποικτεῖρω δέ νιν,  
 δύστηνον ἔμπαρ, καίπερ ὄντα δυσμενῆ,  
 ὅθ' οὐνεκ' ἄτη ξυγκατέζευκται κακῆ,  
 οὐδὲν τὸ τούτου μᾶλλον ἢ τοῦμὸν σκοπῶν.  
 ὄρῶ γὰρ ἡμᾶς οὐδὲν ὄντας ἄλλο, πλὴν 125  
 εἶδωλ', ὅσοιπερ ζῶμεν, ἢ κούφην σκιάν.  
 ΑΘ. τοιαῦτα τοίνυν εἰσορῶν, ὑπέρκοπον  
 μηδὲν ποτ' εἶπης αὐτὸς εἰς θεοὺς ἔπος,

- MIN. Ne miserum, amabo, ne hunc ita accipias male.  
 AJ. Sperare in aliis, Diva, te jubeo bene :  
 Supplicium ad istum is, nec secus, dabit modum.  
 MIN. Postquam hoc in animo est sat tibi acceptum, ilicet,  
 Ne parce dextræ ; cogitata perfice. 115  
 AJ. Accingor ad rem : cæterum mando tibi,  
 Ut tale præstes semper auxilium mihi.  
 MIN. Vides, Ulysse, vim Deorum, quanta sit ?  
 Hoc homine rerum quis fuit consultior,  
 Vel melior antehac cœpta mature exequi ? 120  
 UL. Nullus quidem antehac : mihi que misertudine  
 Commovit animum, quanquam iniquior mihi est,  
 Quod tali inhærens ipse conflictet malo.  
 Nec illius rem quàm meam, specto magis ;  
 Nil certus aliud esse nos quàm somnia 125  
 Imaginantum, aut corpora umbræ inania.  
 MIN. Ergo cavebis, hæc videns, temerarium  
 Dictum profanumve in Deos effutias.

μηδ' ὄγκον ἄρης μηδέν', εἴ τινος πλέον  
 ἢ χειρὶ βρίθεις, ἢ μακροῦ πλούτου βάθει· 130  
 ὡς ἡμέρα κλίνει τε κἀνάγει πάλιν  
 ἅπαντα τὰνθρόπεια· τοὺς δὲ σώφρονας  
 θεοὶ φιλοῦσι, καὶ στυγοῦσι τοὺς κακοῦς.

## ΧΟΡΟΣ.

ΧΟ. Τελαμώνιε παῖ, τῆς ἀμφιρύτου  
 Σαλαμῖνος ἔχων βάθρον ἀγχιάλου, 135  
 σὲ μὲν εὖ πράσσουντ' ἐπιχαίρω·  
 σὲ δ' ὅταν πληγὴ Διὸς ἢ Ζαμενῆς  
 λόγος ἐκ Δαναῶν· κακόθρους ἐπιβῆ,  
 μέγαν ὄγκον ἔχω καὶ πεφόβημαι,  
 πτηνῆς ὡς ὄμμα πελείας. 140  
 ὡς καὶ τῆς νῦν φθιμένης νυκτὸς  
 μεγάλοι· θόρυβοι κατέχουσ' ἡμᾶς  
 ἐπὶ δυσκλείᾳ, σὲ, τὸν ἵππομανῆ  
 λειμῶν' ἐπιβάντ', ὀλέσαι Δαναῶν  
 βοτὰ καὶ λείαν, 145  
 ἥπερ δορίληπτος ἔτ' ἦν λοιπῆ,

Nec insolescas, si vel ulli prænites  
 Virtute belli, sive vastis copiis : 130  
 Namque una tollit, una deprimit dies  
 Mortalium res ; et boni semper viri  
 Curæ Deis sunt ; contra at invisi mali.

СНО. Telamoniada, qui fundamina  
 Salaminis habes firma marina ; 135  
 Bene cùm tibi sit, bene lætor :  
 Cùm te inimico languere Jove  
 Differt Danaum fama maligna,  
 Mens mihi refugit, totusque tremo,  
 Trepida ut terrore columba. 140  
 Ut præteritâ nocte tumultus  
 Nos famigerant rumore malo,  
 Te, pede rapido persultantem  
 Ubera prati, prædatitias  
 Danaum pecudes, 145  
 Quæ super ipsis fuerant reliquæ,

κτείνοντ' αἴθωνι σιδήρῳ.  
 τοιοῦσδε λόγους ψιθύρους πλάσσω  
 εἰς ᾧτα φέρει πᾶσιν Ὀδυσσεύς,  
 καὶ σφόδρα πείθει· περὶ γὰρ σοῦ νῦν 150  
 εὐπείστα λέγει· καὶ πᾶς ὁ κλύων  
 τοῦ λέξαντος χαίρει μᾶλλον,  
 τοῖς σοῖς ἄχεσιν καθυβρίζων.  
 τῶν γὰρ μεγάλων ψυχῶν ἰεῖς  
 οὐκ ἂν ἀμάρτοι· κατὰ δ' ἂν τις ἐμοῦ 155  
 τοιαῦτα λέγων, οὐκ ἂν πείθοι·  
 πρὸς γὰρ τὸν ἔχονθ' ὁ φθόνος ἔρπει.  
 καίτοι σμικροὶ, μεγάλων χαρῖς,  
 σφαλερὸν πύργου ῥῦμα πέλονται·  
 μετὰ γὰρ μεγάλων βαιὸς ἄριστ' ἂν, 160  
 καὶ μέγας ὀρδοῖθ' ὑπὸ μικροτέρων.  
 ἀλλ' οὐ δυνατὸν τοὺς ἀνοήτους  
 τούτων γνώμας προδιδάσκειν.  
 ὑπὸ τοιούτων ἀνδρῶν Δορυβεῖ,  
 χῆμεῖς οὐδὲν σθένομεν πρὸς ταῦτ' 165

**Ferro vastasse cruento.**

**Talia fictis probra susurris**  
**Omnium in aures spargit Ulysses.**  
**Creditur illi: nec sine multa 150**  
**Suada excipitur: suasus et ipse**  
**Suasore magis strepit auditor,**  
**Tua risu facta laccessens.**  
**Qui magna petit corpora telo**  
**Nullus aberrat. Dixerit in me 155**  
**Quis tale, fidem nullus habebit.**  
**Nam felices petit invidia:**  
**At, sine magnis, ipsi parvi**  
**Intutum arcis sunt præsidium.**  
**Nam cum divite bene plebs rem gerit; 160**  
**Dives cum plebe fovetur.**  
**Verum talia sensa docere**  
**Non possis corda supina.**  
**Ea circumstrepit hominum turba;**  
**Nec nos contra conferre pedem 165**

ἀπαλέξασθαι, σοῦ χάρις, ἀναξ.  
 ἀλλ' (ὅτε γὰρ δὴ τὸ σὸν ὄμμ' ἀπέδραν,  
 παταγοῦσιν, ἄτε πτηνῶν ἀγέλαι·)  
 μέγαν αἰγυπιὸν σ' ὑποδείσαντες,  
 τάχ' ἂν ἐξαίφνης εἰ σὺ φανείης, 170  
 σιγῇ πτήξειαν ἄφωνοι.  
 ἦ ῥά σε Ταυραπόλα Διὸς Ἄρτεμις στροφή.  
 (ὦ μεγάλα φάτις, ὦ  
 μᾶτερ αἰσχύναις ἐμᾶς,)  
 ᾤρμασε πανδάμους ἐπὶ βοῦς ἀγελαίας, 175  
 ἢ πού τινος νίκας ἀκάρπτωτον χάριν,  
 ἦ ῥα κλυτῶν ἐνάρων  
 ψευσθεῖσα δάροις, εἴτ' ἐλαφηβολίαις·  
 ἢ χαλκοδάραξ εἴ τιν' Ἐνυάλιος  
 μομφὰν ἔχων | ξυνοῦ δορός, ἐννουχίοις 180, 1  
 μαχαναῖς | ἐτίσατο λάβαν. 181, 2  
 οὔποτε γὰρ φρεκόθειν γ' ἐπ' ἀριστερὰ, ἀντιστρ.  
 παῖ Τελαμῶνος, ἔβας  
 τόσσον, ἐν ποίμναις πιτνῶν 185

Possumus, absente modo te.  
 Ut conspectum fugere tuum,  
 Strepitant, qualis, defuncta metu  
 Vulturis, avium turba volantum :  
 Quod si subitis citus existas, 170  
 Muti fugiant trepidanter.  
 Anne Diana tuum, soboles Jovis,  
 (Ah fera fama, fera  
 Mater ah probri mei)  
 In volgus armentorum animum furia vit,  
 Aut orba fructu debito victoriæ, 175  
 Aut spoliolorum aliquo  
 Frustrata honore, aut hinnulei exuviis ?  
 Bellonane an Mars supplicium rabido  
 Poscens calen- 180  
 te sanguine, noctivagis vindicis  
 Furoribus iræ.  
 Non te adeo usque sinister agit furor,  
 O Telamoniada,  
 In greges ut tu irruas. 185

ἦκοι γὰρ ἂν Δεία ἴσος· ἀλλ' ἀπέροκοι  
καὶ Ζεὺς κακὰν καὶ Φοῖβος Ἀργείων φάτιν.  
εἰ δ' ὑποβαλλόμενοι  
κλέπτουσι μύθους οἱ μεγάλοι βασιλῆς,  
ἢ τᾶς ἀσώτου Σισυφιδᾶν γενεᾶς, 190  
μῆ, μή μ', ἀναξ, | ἔθ' ᾧδ' ἐφάλοισ κλισίαις 191, 2  
ὄμμ' ἔχων, | κακὰν φάτιν ἄρη. 192, 3  
ἀλλ' ἄνα ἐξ ἐδράνων, ὅπου μακρᾶίωσι ἐπαδός.  
στηρίζει ποτὲ τᾶδ' ἀγωνίᾳ σχολᾶ, 195  
ἄταν οὐρανίαν φλέγων.  
'χθρῶν δ' ὕβρις ᾧδ' ἀτάρβητα  
ὀρμᾶται ἐν εὐανέμοις βάσσαις,  
πάντων καγχαζόντων γλώσσαις  
βαρυάλγητ'· ἐμοὶ δ' ἄχος ἔστακε. 200

## ΤΕΚΜΗΣΣΑ, ΧΟΡΟΣ.

ΤΕΚ. Ναὸς ἀρωγοὶ τῆς Αἴαντος,  
γενεᾶς χθονίων ἀπ' Ἐρεχθειδᾶν,  
ἔχομεν στοναχὰς οἱ κηδόμενοι  
τοῦ Τελαμῶνος τηλόθεν οἴκου.

Hæc cælitum vis est mage ; Jupiter, aver-  
runcate volgi, et Phœbe, rumores malos.  
Sin sua composito  
Commenta fingunt arte mala proceres,  
Aut acre cauti Sisypnidæ genus ; 190  
Ne, si sapis,  
Ad hæc, rogo, castra manens deside,  
Probros tibi ne sit.  
Linque sedilia : surge ; ubi plus sat longe  
Lente exercitus immoraris otio, 195  
Dira incendia ventilans.  
Impune proterva vis linguæ  
Ventique segura lascivi  
Injurioso miscet dic-  
ta cachinno : at dolore ego configor. 200

Τεκ. Socii Ajacis, classica pubes,  
Nobile prisca germen Erecthei,  
Quantis versat fluctibus animi  
Telamoniaci nos cura laris !

- νῦν γὰρ ὁ δεινὸς μέγας ὠμοκρατῆς  
Αἴας Φολερῶ  
κεῖται χειμῶνι νοσήσας. 205
- ΧΟ. τί δ' ἐνήλλακται τῆς ἀμερίας  
νύξ ἥδε βάρος ;  
παῖ τοῦ Φρυγίου σὺ Τελεύταντος, 210  
λέγ', ἐπεὶ σε λέχος δουριάλωτον  
στέρξας ἀνέχει Δούριος Αἴας·  
ὥστ' οὐκ ἂν αἴδρις ὑπέποις.
- ΤΕΚ. πῶς δῆτα λέγω λόγον ἄρρητον ;  
θανάτῳ γὰρ ἴσον πάθος ἐκπεύσει. 215  
μανία γὰρ ἀλοῦς ἡμῖν ὁ κλεινὸς  
νύκτερος Αἴας ἀπελωβήθη·  
τοιαῦτ' ἂν ἴδοις σκηνῆς ἔνδον  
χειροδάϊκτα σφάγι' αἰμοβαφῆ,  
κείνου χρηστήρια τάνδρός. 220
- ΧΟ. οἴαν ἐδήλωσας ἀνδρὸς  
αἴδοπος ἀγγελίαν  
ἄτλατον, οὐδὲ Φευκτὰν, 220  
στροφῆ.

- En ferus Ajax, pectore crudo,  
Perditus, æger  
Æstu conflictat iniquo. 205
- CHO. Quod præterita nocte quietem  
Mutavit onus ?  
Filia Phrygii Teleutantis, 210  
Dic : nam servam te ferus Ajax  
Socia lecti parte recepit ;  
Ut te nescire nefas sit.
- TEC. Ardua dictu dicta profabor.  
Lethi similem morbum audite. 215  
Efferus iris, animique vagus,  
Infandum Ajax ausus in umbra est.  
Talia jam licet intus cernere  
Patrata manu sacra cruenta,  
Pulchra viri gesta furentis. 220
- CHO. Mira indicas, mira torvi  
Facta refers hominis  
Iniqua, inexplicanda ;

τῶν μεγάλων Δαναῶν | ὑποκληζομέναν, 224, 5  
τὰν ὁ μέγας μῦθος ἀέξει.

227, 8 οἳ μοι, φοβουμαι τὸ προσέρπον. | περίφαντος ἀνῆρ  
229 θανείται, παραπλήκτω | χερὶ συγκατακτὰς 230  
κελαινοῖς ξίφεσιν βοτὰ,  
καὶ βοτῆρας ἱππονώμας.

ΤΕΚ. ᾧ μοι κείθεν, κείθεν ἄρ' ἡμῖν  
δεσμῶτιν ἄγων ἤλυθε ποίμναν  
ᾧν τὰ μὲν εἴσω σφάζ' ἐπὶ γαίᾳς 235  
τὰ δὲ πλευροκοπῶν δίχ' ἀνερρήγνυ.  
δύο δ' ἀργίποδας κριούς ἀνελών,  
τοῦ μὲν κεφαλὴν καὶ γλῶσσαν ἄκραν  
ρίπτει θέρισας· τὸν δ' ὄρδον ἄνω  
κίονι δήσας, 240  
μέγαν ἱπποδέτην ρυτῆρα λαβών,  
παίει λιγυρᾷ μάστιγι διπλῆ,  
κακὰ δεινάζων ῥήμαθ', ἃ δαίμων,  
κούδεις ἀνδρῶν, ἐδίδαξεν.

Quæ proceres Danai  
Male famigerant; 225

Quæque procax rumor acerbat.  
Hem! quem exitum res habitura est?  
Habet hoc: furore

Sibi jam afferet ille  
Manus: quippe qui tot 230  
Opimos gladio greges  
Impetiit, gregumque duces.

Τεκ. Me miseram: amens inde inde foris  
Captiva manu traxit pascua.  
Partem in nuda jugulavit humo: 235

Partem mediam male dissecuit.  
Duo lanigeri proceres pecoris,  
Illum capite, et lingua truncat:  
Hunc destituit rectum ad medii  
Columen tecti: 240

Et fera quassans vulnera, lori  
Sævus habena mulctat equini;  
Atque oggannif non bona dicta,  
Non humanitus ea doctus.



- ΧΟ. ὤρα σιν' ἤδη κάρτα κα- ἀντιστρ. 245  
 λύμμασι κρυψάμενον,  
 ποδοῖν κλοπὰν ἀρέσθαι,  
 ἢ δοὸν εἰρεσίας | ζυγὸν ἐζόμενον, 248, 9  
 ποντοπόρῳ ναῖ μεδεῖναι. 250
- 251, 2 τοίας ἐρέσσουσιν ἀπειλαῖς | δικρατεῖς Ἀτρεΐδαι  
 κατ' ἡμῶν πεφύβημαι | λιθόλευστον ἄρην 253, 4  
 ξυναλγεῖν μετὰ τοῦδε τυ- 255  
 πείς, τὸν αἰῶσ' ἀπλατος ἴσχει.
- ΤΕΚ. οὐκ ἔτι λαμπρᾶς γὰρ ἄτερ στεροπᾶς  
 ἄξας ὄξυς νότος ὤς, λήγει  
 καὶ νῦν φρόνιμος νέον ἄλγος ἔχει.  
 τὸ γὰρ ἐσλεύσσειν οἰκεῖα πάθῃ, 260  
 μηδενὸς ἄλλου παραπράξαντος,  
 μεγάλας ὀδύνας ὑποτείνει.
- ΧΟ. ἀλλ' εἰ πέπανται, κάρτ' ἂν εὐτυχεῖν δοκῶ  
 φρούδου γὰρ ἤδη τοῦ κακοῦ μείων λόγος.
- ΤΕΚ. πότῃρα δ' ἂν, εἰ νέμοι τις αἴρῃσιν, λάβοις, 265
- СНО. Jam tempus obnubere est ca- 245  
 put, timide et propero  
 Fugam parare furto;  
 Curriculumque citi  
 Leve remigii in-  
 scendere, nec parcere navi. 250  
 Tantas minas totque volutant  
 Proceres Atridæ  
 Duces: saxipetas nam  
 Populi vereor  
 Manus; neu cum eo in malis 255  
 His jacente condoleam.
- ТЕС. Minime vero: namque silescit,  
 Ut non vehemens qui venit Auster.  
 Quin nova compos vulnera sentit:  
 Nam sua sibi cum quis mala spectat, 260  
 Et socius in eīs nemo accedit,  
 Ea magni est causa doloris.
- СНО. Hominem beatum, si malo defungitur:  
 Absente morbo, nam remittitur metus.
- ТЕС. Harum placeret ultra conditio magis? 265

φίλους ἀνιῶν αὐτὸς ἠδονὰς ἔχειν,  
ἢ κοινὸς ἐν κοινοῖσι λυπεῖσθαι ξυνῶν ;

ΧΟ. τό τοι διαλάζον, ᾧ γύναι, μείζον κακόν.

ΤΕΚ. ἡμεῖς ἄρ' οὐ νοσοῦντες ἀτάμεσθα νῦν.

ΧΟ. πῶς τοῦτ' ἔλεξας ; οὐ κάτοιδ' ὅπως λέγεις. 270

ΤΕΚ. ἀγῆρ ἐκεῖνος, ἠνίκ' ἦν ἐν τῇ νόσῳ,

αὐτὸς μὲν ἦδεθ', οἷσιν εἶχετ' ἐν κακοῖς,

ἡμᾶς δὲ τοὺς βλέποντας ἠνία ξυνῶν

νῦν δ', ὡς ἔληξε, κἀνέπνευσε τῆς νόσου,

κεῖνός τε λύπη πᾶς ἐλήλαται κακῆ,

275

ἡμεῖς δ' ὁμοίως οὐδὲν ἦσσον ἢ πάρος.

ἄρ' ἐστὶ ταῦτα δις τόσ' ἐξ ἀπλῶν κακά ;

ΧΟ. ζύμφημι δὴ σοι· καὶ δέδοικα μὴ' κ θεοῦ

πληγὴ τις ἦκη· πῶς γὰρ, εἰ πεπαυμένος

μηδέν τι μᾶλλον ἢ νοσῶν εὐφραίνεται ;

280

ΤΕΚ. ὡς ᾧδ' ἐχόντων τῶνδ' ἐπίστασθαί σε χρῆ.

ΧΟ. τίς γάρ ποτ' ἀρχὴ τοῦ κακοῦ προσέπτατο ;

δήλωσον ἡμῖν, τοῖς ξυναλγοῦσιν, τύχας.

ΤΕΚ. ἅπαν μαθήσει τοῦργον, ὡς κοινῶν ὦν.

Cum per te amicis est male, esse tibi bene ;

Aut cum iis doloris paria munia exsequi ?

CHO. Quod duplicatur, majus est, mulier, malum.

TEC. Morbo caremus, et laboramus tamen.

CHO. Quid dicis ? hæc me dictio incertat magis. 270

TEC. Vir ille morbo quum teneretur gravi,

Gestibat ipse quâ premebatur lue ;

Angebatur et nos mentis impos compotes.

Postquam resedit, ac recepit se a malo,

Et major illum mentis exercet dolor ;

275

Et non minus nos nunc dolemus quam prius.

Non ergo simpla hæc duplabis tanto mala ?

CHO. Verum est, fatemur : ac veremur, ne Deum

Incessat ira hunc : nam levatur non magis

Defunctus ille peste, quàm ægrotans prius. 280

TEC. Ergo disertim commonendus est mihi.

CHO. Enim unde cœpit gliscere hæc moles mali ?

Nos condolentes et metûs socios doce.

TEC. Ergo ut doloris socius, omnem rem tene.

κείνος γὰρ ἄκρας νυκτὸς, ἤνιχ' ἔσπεροι 285  
 λαμπτήρες οὐκ ἔτ' ἦθον, ἀμφηκες λαβῶν  
 ἐμαίετ' ἔγχος ἐξόδους ἔρπειν κενάς.  
 καὶ γὰρ ἔπιπλήσω, καὶ λέγω, Τί χρῆμα δρᾶς,  
 Αἴας; τί τήνδ' ἀκλητος, οὐδ' ὑπ' ἀγγέλων  
 κληθεῖς, ἐφορμαῖς πεῖραν, οὔτε του κλύων 290  
 σάλπιγγος; ἀλλὰ νῦν γε πᾶς εὐδαι στρατός.—  
 ὁ δ' εἶπε πρὸς με βαί', αἰεὶ δ' ὑμνούμενα·  
 Γύναι, γυναιξὶ κόσμον ἢ σιγὴ φέρει.  
 καὶ γὰρ μαθοῦσ' ἔληξ'· ὁ δ' ἐσσύθη μόνος.  
 καὶ τὰς ἐκεῖ μὲν οὐκ ἔχω λέγειν πάδας. 295  
 ἔσω δ' ἐσῆλθε συνδέτους ἄγων ὁμοῦ  
 ταύρους, κύνας βοτῆρας, εὐκερῶν τ' ἄγρην.  
 καὶ τοὺς μὲν ἠύχενιζε· τοὺς δ' ἄνω τρέπων  
 ἔσφαζε, κάρρῶαχιζε· τοὺς δὲ δεσμίους  
 ἠκίζεθ', ὥστε φῶτας, ἐν ποίμναις πιτνῶν. 300  
 τέλος δ', ὑπάξας διὰ θυρῶν, σκιά τινὶ  
 λόγους ἀνέσπα, τοὺς μὲν Ἀτρειδῶν κάτα,  
 τοὺς δ' ἀμφ' Ὀδυσσεῖ, ξυντιθεῖς γέλων πολὺν,

Nam nocte prima, nondum adhuc micantibus 285  
 Astrorum ocellis, ille vanos, ancipe  
 Instructus hastâ, tentat exitus ruens.  
 Ego increpo hominem : “ Nam quid,” inquam, “ cogitas,  
 “ Ajax ? quod isthuc itiner incertum paras,  
 “ Nullo evocatus nuntio aut tuba excitus, 290  
 “ Quum placidus omnes mulcet in castris sopor ?”—  
 Brevi ille dicto insequitur, at vulgario :  
 “ Mulier, mulierum ornamen est silentium.”—  
 Perculsit animum : comprimo me : ille exiit.  
 Verum quod intervenit interibi, haud scio. 295  
 Post, curvifrontes intrat armentas agens,  
 Mutasque pecudes atque custodes canes.  
 Hinc capite truncat ; inde resupinat, necat,  
 Jugulatque quædam : his compeditis verbera,  
 Tanquam viri sint, non greges, usque oggerit. 300  
 Tunc nescio quid, exiens, spectrum appetens  
 Orationem duriter dictis dedit  
 In Ulyssem, Atridas, perperam et joculariter,

ὄσῃν κατ' αὐτῶν ὕβριν ἐκτίσοιτ' ἰών·  
 κἄπειτ' ἐπάξας αὖθις ἐς δόμους πάλιν, 305  
 ἄμφρων μόλις πως ξὺν χρόνῳ καθίσταται.  
 καὶ πλήρες ἄτης ὡς διοπτρεύει στέγος,  
 παίσας κάρα θάυξεν· ἐν δ' ἐρειπίοις  
 νεκρῶν ἐρεισθεῖς ἕζετ' ἀρνείου φόνου,  
 κόμην ἀπρίξ ὄνυξι συλλαβῶν χερί. 310  
 καὶ τὸν μὲν ἦστο πλεῖστον ἄφθογγος χρόνον·  
 ἔπειτ' ἐμοὶ τὰ δεῖν' ἐπηπείλησ' ἔπη,  
 εἰ μὴ φανείη πᾶν τὸ συντυχὸν πάθος·  
 κἀνήρετ', ἐν τῷ πράγματος κυροῖ ποτέ.  
 κἀγὼ, φίλοι, δείσασα, τοῦξεργασμένον 315  
 ἔλεξα πᾶν, ὅσονπερ ἐξηπιστάμην.  
 ὁ δ' εὐθύς ἐξώμαξεν οἰμαγὰς λυγρὰς,  
 ἃς οὔ ποτ' αὐτοῦ πρόσθεν εἰσήκουσ' ἐγώ·  
 πρὸς γὰρ κακοῦ τε καὶ βαρυψύχου γόους  
 τοιούσδ' αἰεί ποτ' ἀνδρὸς ἐξηγεῖτ' ἔχειν· 320  
 ἀλλ' ἀψόφητος ὀξέων κωκυμάτων  
 ὑπεστέναζε, ταῦρος ὡς, βρυχώμενος.

Indigna eorum facta sese ultum probe.  
 Ad nota rursum tecta regreditur gradum, 305  
 Tandemque mentis in potestatem redit.  
 Ut novit omnem errore completam domum,  
 Frontem ferit, quiritat, in commiscuam  
 Jacentium se projicit stragem gregum,  
 Manu prehensam identidem scindens comam; 310  
 Diuque muto constitit silentio.  
 Exinde gravia comminatus est mihi,  
 Ne edisseratur omne, quicquid est mali;  
 Ac esset in quo, sciscitabatur, statu.  
 His territata, quoque gesta sit modo, 315  
 Et quo sciebam rite rem pando ordine.  
 Tunc ipse questus rumpere ejulabiles,  
 Huic prius inausos, atque inauditos mihi:  
 Expetere tales namque censebat sonos  
 Ignavitati mentis, atque imbelliæ. 320  
 Et voce parcens atque lamentis prius  
 Gemitus premebat, taurus ut mugit ferox.

- νῦν δ' ἐν τοιαῦδε κείμενος κακῇ τύχῃ  
 ἄσιτος ἀνὴρ, ἄποτος, ἐν μέσοις βοτοῖς  
 σιδηροκμῆσιν ἥσυχος θακεῖ πεσών. 325  
 καὶ δῆλός ἐστιν ὥς τι δρασεῖων κακόν·  
 τοιαῦτα γὰρ πως καὶ λέγει κῶδύρεται.  
 ἀλλ', ὦ φίλοι, τούτων γὰρ οὔνεκ' ἐστάλην,  
 ἀρήξατ' εἰσελθόντες, εἰ δύνασθε τι·  
 φίλων γὰρ οἱ τοιοῖδε νικῶνται λόγοις. 330
- ΧΟ. Τέκμησσα, δεινὰ, παῖ Τελεύταντος, λέγεις  
 ἡμῖν, τὸν ἄνδρα διαπεφοιβάσθαι κακοῖς.
- ΑΙ. ἰὼ μοί μοι.
- ΤΕΚ. τάχ', ὡς ἔοικε, μᾶλλον ἢ οὐκ ἠκούσατε  
 Αἴαντος, οἷαν τήνδε θαύσσει βοήν; 335
- ΑΙ. ἰὼ μοί μοι.
- ΧΟ. ἀνὴρ ἔοικεν ἢ νοσεῖν, ἢ τοῖς πάλαι  
 νοσήμασι ξυνοῦσι λυπεῖσθαι παρῶν.
- ΑΙ. ἰὼ παῖ, παῖ.
- ΤΕΚ. ὦ μοι τάλαιν'· Εὐρύσακες, ἀμφὶ σοὶ βοᾶ. 340  
 τί ποτε μενοινᾶ; ποῦ ποτ' εἶ; τάλαιν' ἐγῶ.
- ΑΙ. Τεῦκρον καλῶ· ποῦ Τεῦκρος; ἦ τὸν εἰσαεὶ

Nunc hoc iniquo constitutus in statu;  
 In strage pecorum, cereris et bacchi carens,  
 Ferroque cæsis gregibus incubat sedens : 325

Ac nescio quod facinus occœptat grave ;  
 Tales querelis miscet ejulitans sonos.

At vos, amici, (namque ea me gratia  
 Huc contuli) ite, ferte opem, tutamini :  
 Faciles amicis sunt amici eimodi. 330

ΧΟ. Indigna vero mihi, Teleutantis genus,  
 Proloqueris hominem expectorariet malis.

ΑΙ. Hei ! hei !

ΤΕΚ. Quin nunc magis videtur : an sentiscitis  
 Quas fundit Ajax ore voces flebili ? 335

ΑΙ. Hei ! hei !

ΧΟ. Mirum ni homo aut ægrotat ; aut offenditur,  
 Morbi prioris pœnitudine anxius.

ΑΙ. Hei puer ! hei puer !

ΤΕΚ. Heu misera, quid agam ? te, puto, Eurysaces, vocat. 340  
 Nam quid agis, Ajax ? heu ubi es, fili ? occidi.

ΑΙ. Teucrum voco ; ubinam Teucer ? assiduo n' volet

ληλατήσῃ χρόνον; ἐγὼ δ' ἀπόλλυμαι.

ΧΟ. ἀνὴρ φρονεῖν ἔοικεν· ἀλλ' ἀνοίγετε.  
τάχ' ἂν τιν' αἰδῶ κάπ' ἐμοὶ βλέψας λάβοι. 345

ΤΕΚ. ἰδοῦ, διοίγω· προσβλέπειν δ' ἔξῃ σὺ  
τὰ τοῦδε πράγῃ, καὺτὸς ὡς ἔχων κυρεῖ.

## ΑΙΑΣ, ΧΟΡΟΣ, ΤΕΚΜΗΣΣΑ.

ΑΙ. ἰὼ 348 στροφὴ ἀ.  
φίλοι ναυβάται, | μόνοι ἐμῶν φίλων, 348, 9  
μόνοι τ' | ἐμμένοντες ὀρθῶ νόμῳ, | 349, 350  
ἴδεσθ' ἐμ' οἶον ἄρτι κῦ- 351  
μα | φοινίας ὑπὸ ζάλης | 351, 2  
ἀμφίδρομον κυκλεῖται.

ΧΟ. οἳ μ', ὡς ἔοικας ὀρθὰ μαρτυρεῖν ἄγαν.  
δηλοῖ δὲ τοῦργον, ὡς ἀφροντίστως ἔχει. 355

ΑΙ. ἰὼ 356 ἀντιστ. ἀ.  
γένος ναῖτας | ἀρωγὸν τέχνας, 356, 7  
ἄλιον | ὃς ἐπέβας ἐλίσσων πλάταν, | 357, 8  
σέ τοι, σέ τοι μόνον δέδορ- 359  
κα | ποιμένων ἐπαρκέσοντ'· 359, 360  
ἀλλά με συνδάϊζον.

Ductare prædas? ast ego intereo miser.

ΧΟ. Homo est apud se, ut sentio. Aperite ocius:  
Reverebitur fortassis aspecti mei. 345

ΤΕΚ. Aperimus, ecce: cæterum licet tibi  
Hominis tueri gesta, et ejusdem statum.

ΑΙ. Sodales maris remiges,  
Amici unici omnium, et  
Æquitate stantes pia; 350  
Videte me esse, qualis est  
Ubi recens ab æstibus  
Fluctus adhuc movetur.

ΧΟ. Vah! quam evidenter vera testatus modo es,  
Quod comprobatur satis inornato hoc statu. 355

ΑΙ. Amici, marinum genus,  
Rei nauticæ sciens,  
Bene inhibens ratis palmulas;  
Modo unici modo unici  
Super mi estis adjuvæ, oc- 350  
cidite: ferte opem mi,

- ΧΟ. Εὐφρημα φώνει· μὴ κακὸν κακῷ δίδους  
ἄκος, πλεον τὸ πῆμα τῆς ἄτης τίθει.
- ΑΙ. ὄρᾳς τὸν θρασὺν, τὸν εὐκάρδιον, στροφὴ β.  
τὸν ἐν δαΐοις ἄτρεστον μάχαις, 365  
ἐν ἀφόβοις με θηρσί δεινὸν χέρας ;  
οἳ μοι γέλωτος, οἷον ὑβρίσθην ἄρα.
- ΤΕΚ. μὴ, δέσποτ' Αἴας, λίσσομαί σ', αὐδα τάδε.
- ΑΙ. οὐκ ἐπτός ; οὐκ ἄψορρον ἐκνεμεῖ πόδα ;  
αἰαῖ αἰαῖ. 370
- ΧΟ. ᾧ πρὸς θεῶν, ὑπείκει, καὶ φρόνησον εὔ.
- ΑΙ. ᾧ δύσμορος, ὅς χερσὶ μὲν στροφὴ γ.  
μεθῆκα τοὺς ἀλάστορας,  
ἐν δ' ἐλίκεσσι βουσί καὶ  
κλυτοῖς πεσὼν αἰπολίοις, 375  
ἐρεμνὸν αἰμ' ἔδευσα.
- ΧΟ. τί δῆτ' ἂν ἀλγοίης ἐπ' ἐξειργασμένοις ;  
οὐ γὰρ γένοιτ' ἂν ταῦθ' ὅπως οὐχ ᾧδ' ἔχειν.
- ΑΙ. ἰὼ πᾶν θ' ὄρᾳν, ἀπάντων τ' αἰεὶ ἀντιστρ. β'.  
κακῶν ὄργανον, τέκνον Λαρτίου, 380
- СНО. Bona verba : ne, malum resarciens malo,  
Majora tristi damna jactura effice.
- ΑΙ. Ego ille acer, ille fortis, ferox  
Duelli, atque praelii interritus, 365  
Pecudum in imbecille volgus ruo.  
Pudet cachinni : contumeliæ pudet.
- ΤΕΚ. Hæc verba fari, domine, compendiface.
- ΑΙ. Excede : cessas ? i diirecte foras.  
Eheu ! Eheu ! 370
- ΤΕΚ. Desiste, amabo ; per Deos, ad te redi.
- ΑΙ. Heu me miserum ! manu  
Remîsse me hos sacerrumos,  
Bobus ut in trionibus  
Et in capellis, avidum 375  
Retingerem cruorem.
- СНО. Nam quid dolere hæc facta profuerit tibi ?  
Infecta facta non erunt tuam vicem.
- ΑΙ. Heu omnium auctor omnium  
Malorum faber, puer Laertæ, 380

- κακοπινέστατόν τ' ἄλημα στρατοῦ,  
ἢ που πολὺν γέλωθ' ὑφ' ἠδονῆς ἄγεις.
- ΧΟ. ζῦν τῷ θεῷ πᾶς καὶ γελαῖ κωδύρεται.
- ΑΙ. ἴδοιμ' ἐγὼ νιν, καίπερ ὦδ' ἀτάμενος.  
ἰὼ μοι μοι. 385
- ΧΟ. μηδὲν μέγ' εἶπης· οὐχ ὄρας ἴν' εἶ κακοῦ ;
- ΑΙ. ὦ Ζεῦ, προγόνων προπάταρ, ἀντίστρ. γ.  
πῶς ἂν τὸν αἰμυλώτατον,  
ἐχθρὸν ἄλημα, τοὺς τε δισ-  
σάρχας ὀλέσσας βασιλεῖς, 390  
τέλος θάνοιμι καὐτός.
- ΤΕΚ. ὅταν κατεύχη ταῦθ', ὁμοῦ κάμοι θανεῖν  
εὔχου· τί γὰρ δεῖ ζῆν με, σοῦ τεθνηκότος ;
- ΑΙ. ἰὼ σκότος, ἐμὸν φάος, στροφὴ δ.  
ἔρεβος ὦ φαεινότεατον, ὡς ἐμοὶ, 395  
ἔλεσθ', ἔλεσθε μ', οἰκήτορα,  
ἔλεσθέ μ'· οὔτε γὰρ θεῶν  
γένος, οὔθ' ἀμερίων  
ἔτ' ἄξιος βλέπειν, τιν' εἰς

Leveque publicumque mendicimonia-  
nium, ut triumphas ! ut cachinnas ! ut crepas !

- СНО. Rident volente flentque mortales Deo.
- ΑΓ. Utinam viderem illum, obrutus licet malis.  
Hei me ! hei me. 385
- СНО. Comperce verbis : quo in statu sis, non vides.
- ΑΓ. Meorum O atavúm pater,  
Quanam arte, Jupiter, vafrum  
Undique circitorem ini-  
micum ultus atque ambo duces, 390  
Malam oppetam ipse mortem ?
- ΤΕС. Si hæc imprecaris, imprecator et mihi  
Mortem : quid opus est vitâ mihi, te mortuo ?
- ΑΓ. Meum O mihi jubar tenebræ, et Orce,  
Lux nitida, lucida, 395  
Habete me vestri incolam,  
Habete : nec Deorum enim,  
Neque mortale hominum  
Mihi genus, videre



- ὄνασιν ἀνδράπων. 400  
 ἀλλά μ' ἄ Διὸς ἀλκίμα θεὸς  
 ὀλέθριον αἰκίζει.  
 ποῖ τις οὖν φύγη ;  
 ποῖ μολῶν μενῶ ;  
 εἰ τὰ μὲν φθίνει, φίλοι, 405  
 ταῖσδ' ὁμοῦ πέλας,  
 μωραῖς δ' ἄγραις προσκείμεθα,  
 πᾶς δὲ στρατὸς δίπαλτος ἄν με  
 χεῖρὶ φονεύοι.
- ΤΕΚ.** ᾧ δυστάλαινα, τοιάδ' ἄνδρα χρήσιμον 410  
 φανεῖν, ἃ πρόσθεν οὔτος οὐκ ἔτλη ποτ' ἄν.
- ΑΙ.** ἰὼ πόροι ἀλίρροδοι, ἀντιστρ. δ.  
 πέραλά τ' ἄντρα, καὶ νέμος ἐπάκτιον,  
 πολύν, πολύν με, δαρόν τε δὴ  
 κατείχετ' ἀμφὶ Τροίαν 415  
 χρόνον· ἀλλ' οὐκ ἴτι μ', οὐκ  
 ἔτ' ἀμπνοᾶς ἔχοντα· τοῦ-  
 τό τις φρονῶν ἴστω.
- Fas, inutili cunctis.** 400  
**Sed ferocæ Jovis nata, perpete**  
**Dea cruce me mulctat.**  
**Quæ fugæ via ?**  
**Quem locum eligam ?**  
**Postquam, amici, et hoc et hoc** 405  
**Interit simul,**  
**Unamque capturam egimus ;**  
**Statimque volgus armis**  
**Omne confodient me.**
- ΤΕΚ.** Vah misera ! tales maximum voces virum 410  
**Efflare, quas nec ausus esset antehac !**
- ΑΙ.** Fluvii mariflui, et maritima antra,  
 Et littoreum hoc nemus,  
 Diu diu me plus satis  
 Tenetis ante Trojam : 415  
 Atenim haud limine com-  
 potem amplius licebit :  
 Credere hoc neget nemo.

- ᾧ Σκαμάνδριοι γείτονες ῥοαὶ  
 εὐφρονες Ἀργείοις, 420  
 οὐκ ἔτ' ἄνδρα μὴ  
 τόνδ' ἴδῃτ', ἔπος  
 ἐξερέω μέγ', οἶον οὐ  
 τινα Τροία στρατοῦ  
 ἄερχθη χθονὸς μολόντ' ἀπὸ 425  
 Ἑλλανίδος· τανῦν δ' ἄτιμος  
 ᾧδε πρόκειμαι.
- ΧΘ. οὔτοι σ' ἀπείργειν, οὔδ' ὅπως εἰπὼ λέγειν  
 ἔχω, κακοῖς τοιοῖσδε συμπεπτακότα.
- ΑΙ. αἰῖ αἰῖ· τίς ἂν ποτ' ᾤεθ' ᾧδ' ἐπάνυμον 430  
 τοῦμὸν ξυνοίσειν ὄνομα τοῖς ἐμοῖς κακοῖς ;  
 νῦν γὰρ πάρεσσι καὶ δὶς αἰάζειν ἐμοὶ  
 καὶ τρίς· τοιούτοις γὰρ κακοῖς ἐντυγχάνω·  
 ὅτου πατὴρ μὲν τῆσδ' ἀπ' Ἰδαίας χθονὸς  
 τὰ πρῶτα καλλιστεῖ ἄριστεύσας στρατοῦ, 435  
 πρὸς οἶκον ἦλθε πᾶσαν εὐκλειαν φέρων·  
 ἐγὼ δ' ὁ κείνου παῖς, τὸν αὐτὸν ἐς τόπον  
 Τροίας ἐπελθὼν οὐκ ἐλάσسونι σθένει,
- O Scamander, qui proximus fluis  
 Benevolus Argivis, 420  
 Non tueberis  
 Amplius virum hunc  
 (Dicere non verebor) ex-  
 erciti omnium,  
 Quos Troja vidit, optimum 425  
 Græcanici: at sine ullo  
 Nunc honore jacentem.
- CΘO. Nec comprimendi nec remittendi tui  
 Ullum modum habeo: tanta te incumbunt mala.
- ΑΙ. Aiai! quis unquam tot meum cognomine 430  
 Meis putasset concinere nomen malis?  
 Aiai licet nunc proloqui bis, ter mihi;  
 Nam me malorum tanta circumstat cohors:  
 Cujus pater reversus ab Trojæ hoc solo  
 Domum redivit, mactus omni adorea: 435  
 Ego autem eodem natus, ad eundem locum  
 Profectus, iisdem viribus non indigens,

οὐδ' ἔργα μείω χειρὸς ἀρκέσας ἐμῆς,  
 ἄτιμος Ἀργείοισιν ᾧδ' ἀπόλλυμαι. 440  
 καίτοι τοσοῦτόν γ' ἐξεπίστασθαι δοκῶ,  
 εἰ ζῶν Ἀχιλλεὺς τῶν ὅπλων τῶνδ' ὧν πέρι  
 κρίνειν ἔμελλε κράτος ἀριστείας τινί,  
 οὐκ ἂν τις αὐτ' ἔμαρψεν ἄλλος ἀντ' ἐμοῦ.  
 νῦν δ' αὐτ' Ἀτρεΐδαι φῶτι, παντουρῶ φρένας, 445  
 ἔπραξαν, ἀνδρὸς τοῦδ' ἀπάσαντες κράτη.  
 κεῖ μὴ τόδ' ὄμμα καὶ φρένες διάστροφοι  
 γνώμης ἀπῆξαν τῆς ἐμῆς, οὐκ ἂν ποτε  
 δίκην κατ' ἄλλου φῶτος ᾧδ' ἐψήφισαν.  
 νῦν δ' ἡ Διὸς γοργῶπις ἀδάματος θεᾶ 450  
 ἦδη μ' ἐπ' αὐτοῖς χεῖρ' ἐπεντύνοντ' ἐμὴν  
 ἔσφηλεν, ἐμβαλοῦσα λυσσαῖδη νόσον,  
 ὥστ' ἐν τοιοῖσδε χεῖρας αἰμάξαι βοτοῖς·  
 κεῖνοι δ' ἐπεγγελοῦσιν ἐκπεφευγότες,  
 ἐμοῦ μὲν οὐχ ἐκόντος· εἰ δέ τις θεῶν 455  
 βλάπτοι, φύγοι τὰν χῶ κακὸς τὸν πρεῖσσονα.  
 καὶ νῦν τί χρὴ δεῖν; ὅστις ἐμφανῶς θεοῖς

Qui nec minora patre patravi manu,  
 Heu pereo ad istum inhonoris Argivis modum. 440  
 Sed hoc scio haud obnoxie;—si de suis  
 Vivens Achilles captus armis arbiter  
 Palmarium virtutis alicui addiceret,  
 Nemo abstulisset illa tunc meam vicem.  
 Sed hæc doloso addixe potuerunt viro 445  
 Græci, meam illi postputantes gloriam.  
 Quod ni mihi omnem eversa mens sapientiam  
 Expectorassent et oculus, nunquam amplius  
 Judicia in alium judicassent talia.  
 Jam pervico animo, Jove sata, implacabili, 450  
 Me, cum jam in illos verterem infestam manum,  
 Repressit objecta impotente insania,  
 In gregibus istis ut oruentarem manum.  
 Verum cachinnis nunc mihi illudunt, ubi  
 Fugere me nolente. Cum Deus nocet, 455  
 Vel fortiozem evadere ignavo est facul.  
 Quid ergo faciam, quem disertim omnes Dei

ἔχθαιρόμαι μισεῖ δέ μ' Ἑλλήνων στρατός·  
 ἔχθει δὲ Τροία πᾶσα καὶ πεδία τάδε.  
 πότρεα πρὸς οἴκους, ναυλόχους λιπὼν ἔδρας, 460  
 μόνους τ' Ἀτρείδας, πέλαγος Αἰγαῖον περῶ;  
 καὶ ποῖον ὄμμα πατρὶ δηλώσω φανεῖς  
 Τελαμῶνι; πῶς με τλήσεταιί ποτ' εἰσιδεῖν,  
 γυμνὸν φανέντα τῶν ἀριστείων ἄτερ,  
 ὧν αὐτὸς ἔσχε στέφανον εὐκλείας μέγαν; 465  
 οὐκ ἔστι τοῦργον τλητόν. Ἄλλα δῆτ' ἰὼν  
 πρὸς ἔρυμα Τρώων, ξυμπεσὼν μόνος μόνοις,  
 καὶ δρῶν τι χρηστόν, εἶτα λοίσθιον θανῶ;  
 ἀλλ' ὦδέ γ' Ἀτρείδας ἂν εὐφράναιμί που.  
 οὐκ ἔστι ταῦτα. πείρᾳ τις ζητητέα 470  
 τοιάδ', ἀφ' ἧς γέροντι δηλώσω πατρὶ,  
 μή τοι φύσιν γ' ἀσπλαγχνος ἐκ κείνου γεγώς.  
 αἰσχροῦ γὰρ ἄνδρα τοῦ μακροῦ χρεῖζει βίου,  
 κακοῖσιν ὅστις μηδὲν ἐξαλλάσσεται.  
 τί γὰρ παρ' ἡμαρ ἡμέρα τέρπειν ἔχει 475  
 προσθεῖσα κἀναθεῖσα τοῦ γε κατθανεῖν;

Odere? quem odit omnis Achivum exercitus?  
 Et omnis odit Troja, et omne isthuc solum?  
 An domitionem ergo hic relictis portubus, 460  
 Solisque Atridis, trans et Ægeum parem?  
 Sed qua potis sim fronte Telamonem patrem  
 Contra obtueri? quomodo me inglorium,  
 Virtute cassum, sustinebit, cernere,  
 Quarum ipse rerum honoribus summis cluet? 465  
 Non sic abibit; non. Quid ergo? an vir viro  
 Congressus ad Troum alta propugnacula  
 Clare oppetam, aliquo facinore illustri edito?  
 Sed facerem Atridis rem bonam et gratissimam.  
 Non sic abibit. Aliqua tentanda est via, 470  
 Quâ, jam senectis obsito membris, patri  
 Profitear, haud hoc patre me ignavum satum.  
 Nam turpe longum postulat se vivere,  
 Cui nulla detur a malis interquies:  
 Nam quid habet in se volupe de die dies 475  
 Hinc summovens vitam, inde mortem promovens?

οὐκ ἂν πριαίμην οὐδενὸς λόγου βροτῶν,  
 ὅστις κεναῖσιν ἐλπίσιν θερμαίνεται.  
 ἀλλ' ἢ καλῶς ζῆν, ἢ καλῶς τεθνηκέναι,  
 τὸν εὐγενῆ χρεῖ· πάντ' ἀκήκοας λόγον. 480

ΧΟ. οὐδεὶς ἐρεῖ ποθ', ὡς ὑπόβλητον λόγον,  
 Αἴας, ἔλεξας, ἀλλὰ τῆς σαυτοῦ φρενός.  
 παῦσαί γε μέντοι, καὶ δὸς ἀνδράσιν φίλοις  
 γνώμης κρατῆσαι, τάσδε φροντίδας μεθεῖς.

ΤΕΚ. ᾧ δέσποτ' Αἴας, τῆς ἀναγκαίας τύχης 485

οὐκ ἔστιν οὐδὲν μεῖζον ἀνδράποισ κακόν.  
 ἐγὼ δ' ἐλευθέρου μὲν ἐξέφυν πατρός,  
 εἴπερ τινὸς, σθένοντος ἐν πλούτῳ, Φρυγῶν·  
 νῦν δ' εἰμὶ δούλη· θεοῖς γὰρ ᾧδ' ἔδοξέ που,  
 καὶ σῆ μάλιστα χειρὶ. Τοιγαροῦν, ἐπεὶ 490

τὸ σὸν λέχος ξυνηλθον, εὖ φρονᾷ τὰ σά.  
 καί σ' ἀντιάζω πρὸς τ' ἐφροστίου Διός,  
 εὐνῆς τε τῆς σῆς, ἧς ξυνηλλάχθης ἐμοὶ,  
 μή μ' ἀξιώσης βάξιν ἀλγεινὴν λαβεῖν  
 τῶν σῶν ὑπ' ἐχθρῶν, χειρῖαν ἀφείς τινί. 495

Nihili quidem hominem fecerim, quem spes alit,  
 Vitamque vanis speribus laetat suam.

Sed nempe pulchre vivere, aut pulchre mori  
 Expetere, honestis et viris verum est. Tenes. 480

CH. Aliena dicta hæc te loqui nemo autumet,  
 Nec dixit, Ajax, sensa sed mentis tuæ.  
 Te respice ergo : da locum sententiæ,  
 Tuis amicis, atque missa hæc sis face.

TEC. Nullum est, here Ajax, omnibus mortalibus  
 Necessitatis legibus majus malum. 485

Ego quidem sum creta libero patre,  
 Eoque dite, si quis alius est Phrygum :  
 Nunc servitutis compotivit me Deus,  
 Et tua domitrix dextra. Postquam ergo in tuum  
 Cubile conveni, ex eo studeo tibi. 490

Quod obsecro te perque communem larem,  
 Sociumque lectum, in quem optime convenimus,  
 Ne, dum me iniquis tradis in manum tuis,  
 Committe, ut iis infamiæ in causa fuam. 495

Ἦν γὰρ Δάνης σὺ, καὶ τελευτήσας ἀφῆς,  
 ταύτη νόμιζε κάμῃ τῇ τόδ' ἡμέρα,  
 βία ξυναρπασθεΐσαν Ἀργείων ὕπο,  
 ξὺν παιδὶ τῷ σῷ δουλίαν ἔξειν τροφήν.  
 καὶ τις πικρὸν πρόσφθεγμα δεσποτῶν ἔρει, 500  
 λόγοις ἰάπτων, Ἴδετε τὴν ὀμευνέτιν  
 Αἴαντος, ὃς μέγιστον ἴσχυσε στρατοῦ,  
 οἷας λατρείας ἀνδ' ὅσου ζήλου τρέφει.—  
 Τοιαῦτ' ἔρει τις· κάμῃ μὲν δαίμων ἔλα·  
 σοὶ δ' αἰσχρὰ τ' ἄπη ταῦτα, καὶ τῷ σῷ γένει. 505  
 ἀλλ' αἰδεσαι μὲν πατέρα τὸν σὸν ἐν λυγρῷ  
 γῆρα προλείπων· αἰδεσαι δὲ μητέρα  
 πολλῶν ἐτῶν κληροῦχον, ἢ σε πολλάκις  
 θεοῖς ἀρᾶται ζῶντα πρὸς δόμους μολεῖν·  
 οἴκτειρε δ', ὦ ἄναξ, παῖδα τὸν σὸν, εἰ νέας 510  
 τροφῆς στερηθεῖς, σοῦ διοίσεται μόνος  
 ὑπ' ὄρφανιστῶν μὴ φίλων, ὅσον κακὸν  
 κείνη τε κάμοι τοῦδ', ὅταν Δάνης, νεμεῖς.  
 ἔμοι γὰρ οὐκ ἔτ' ἐστὶν εἰς ὃ τι βλέπω,

Si moreris, ac nos morte destituis tua,  
 Ilicet eodem raptam ab Argivis die  
 Tractamque meque parvulumque diriter,  
 Famularem ad unum degere ætatem autuma.  
 Oratione tum quis incillans manus 500  
 Dominus amara, "Aspicite conjugem," inquiet,  
 "Ajacis, Argivum omnium fortissimi,  
 "Quæ servitute quale mutavit decus"!  
 Hæc dicet aliquis: me quidem incesset Deus:  
 Inhonestæ vero hæc et tibi et tuis erunt. 505  
 Sed revereatur te patris, quem in exitâ  
 Ætate linqvis: sed sit et quidem pudor  
 Parentis annis obsitæ, quæ sæpius  
 Redire te optat vivum et incolumem domum.  
 Miserere nati parvoli; siquidem cibo 510  
 Cassus novello, te sine, ætatem exiget  
 Ut orbis, at non carus. Oh quantis malis,  
 Si moreris, illum meque comptem facis!  
 Te præter, aliud præsidi nil reliquum

- πλὴν σοῦ· σὺ γάρ μοι πατρίδ' ἤστωσας δορί, 515  
καὶ μητέρ' ἄλλη μοῖρα τὸν φύσαντά τε  
καθεῖλεν "Αἰδοῦ θανασίμους οἰκήτορας.  
τίς δῆτ' ἐμοὶ γένοιτ' ἂν ἀντὶ σοῦ πατρίς;  
τίς πλοῦτος; ἐν σοὶ πᾶσ' ἔγωγε σῶζομαι.  
ἀλλ' ἴσχε κάμου μνήστιν· ἀνδρὶ τοι χρεῶν 520  
μνήμην προσεῖναι, τερπνὸν εἴ τι που πάθοι.  
χάρις χάριν γάρ ἐστίν ἢ τίκτους' αἰεὶ·  
ὅτου δ' ἀπορρεῖ μνήστις εὐπεπόνθοτος,  
οὐκ ἂν γένοιτ' ἔθ' οὗτος εὐγενὴς ἀνὴρ.
- ΧΟ. Αἴας, ἔχειν δ' ἂν οἴκτον, ὡς καὶ γὰρ, φρενὶ 525  
θέλοιμ' ἂν· αἰνοίης γὰρ ἂν τὰ τῆσδ' ἔπη.
- ΑΙ. καὶ κάρτ' ἐπαίνου τεύξεται πρὸς γοῦν ἐμοῦ,  
ἐὰν μόνον τὸ ταχθεὶν εὖ τολμᾷ τελεῖν.
- ΤΕΚ. ἀλλ', ὦ φίλ' Αἴας, πάντ' ἔγωγε πείσομαι.
- ΑΙ. Κόμιζέ νυν μοι παῖδα τὸν ἐμὸν, ὡς ἴδω. 530
- ΤΕΚ. καὶ μὴν φόβοισί γ' αὐτὸν ἐξελυσάμην.
- ΑΙ. ἐν τοῖσδε τοῖς κακοῖσιν; ἢ τί μοι λέγεις;
- ΤΕΚ. μή σοί γέ που δύστηνος ἀντήσας θάνοι.

- Video. Tuâ nam patria deleta est manu, 515  
Genitrixque: genitor occidit fato suo,  
Et mortuales incolunt Orci domus.  
Quam, quæso, dulcem comparem patriam tibi?  
Quam opulentitatem? namque ego in te tota sum.  
Sit et mihi respectus aliquis: nam bonos 520  
Memores prioris esse benefacti addecet:  
Et gratia alia gratiam semper parit.  
Si, quem benefici ceperint oblivia,  
Non est quod ille fortis aut bonus fuat.
- CH. Utinam, tui ut me miseret, Ajax, te quoque 525  
Misereret: hujus verba laudares, scio.
- AJ. Atqui illa nobis affatim laudabitur,  
Si strenue ausit nostra mandata exsequi.
- TEC. Parebo, mi Ajax: cuncta properabo exsequi.
- AJ. Arcesse puerum nunc mihi, ut videam, meum. 530
- TEC. Atqui foras eduxeram, metuens ei.
- AJ. Dum fluctuarem in his malis ego? aut ubi?
- TEC. Ne scilicet periret occursu tuo.

- ΑΙ. πρέπον γέ τ' ἂν ἦν δαίμονος τοῦ 'μοῦ τόδε.  
 ΤΕΚ. ἀλλ' οὖν ἐγὼ φύλαξα, τοῦτό γ' ἀρκέσαι. 535  
 ΑΙ. ἐπήνεσ' ἔργον, καὶ πρόνοιαν ἦν ἔδου.  
 ΤΕΚ. τί δῆτ' ἂν ὡς ἐκ τῶνδ' ἂν ὠφέλοιμί σε ;  
 ΑΙ. δός μοι προσειπεῖν αὐτὸν, ἐμφανῆ τ' ἰδεῖν.  
 ΤΕΚ. καὶ μὴν πέλας γε προσπόλοις φυλάσσεται.  
 ΑΙ. τί δῆτα μέλλει μὴ οὐ παρουσίαν ἔχειν ; 540  
 ΤΕΚ. ὦ παῖ, πατὴρ καλεῖ σε· δεῦρο προσπόλων  
 ἄγ' αὐτὸν ὅσπερ χερσὶν εὐδύνων κυρεῖς.  
 ΑΙ. ἔρποντι φωνεῖς, ἢ λελειμμένω λόγου ;  
 ΤΕΚ. καὶ δὴ κομίζει προσπόλων ὅδ' ἐγγύθεν.  
 ΑΙ. αἶρ' αὐτὸν, αἶρε δεῦρο· ταρβήσει γὰρ οὐ,  
 νεοσφαγῆ πού τόνδε προσλεύσσαν φόνον,  
 εἴπερ δικαίως ἔστ' ἐμὸς τὰ πατρόθεν.  
 ἀλλ' αὐτίκ' ὠμοῖς αὐτὸν ἐν νόμοις πατρὸς  
 δεῖ πωλοδαμνεῖν, κάξομοιοῦσθαι φύσιν.  
 ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος, 550  
 τὰ δ' ἄλλ' ὅμοιος· καὶ γένοι' ἂν οὐ κακός.  
 καίτοι σε καὶ νῦν τοῦτό γε ζηλοῦν ἔχω,

- ΑΙ. Hoc desit unum nempe fortunæ meæ.  
 ΤΕΚ. Ego vindicavi: quod quidem suffecerit. 535  
 ΑΙ. Et laudo factum, et perspicaciam tuam.  
 ΤΕΚ. Sed quid juvare te queam hoc facto meo ?  
 ΑΙ. Ut alloqui possim, utque conspiciarier.  
 ΤΕΚ. Familiaris illum asservat hic custodia.  
 ΑΙ. Sed quæ mora ejus distulit præsentiam ? 540  
 ΤΕΚ. Heus puer, ades dum: te pater vocat: veni.  
 Huc sis age illum, quisquis ex famulis regis.  
 ΑΙ. Venitne jussus, an ne jussa negligit ?  
 ΤΕΚ. Producit illum famulus huc ex proximo.  
 ΑΙ. Age huc age illum: non enim externabitur 545  
 Stragis recentes hos acervos intuens,  
 Siquidem ille vero patre me satus fuit.  
 Sed eum paternis institutis asperis  
 Domitari oportet, atque mores exsequi.  
 O nate, fortunâ esto dissimilis patri, 550  
 Ast alia similis omnia: ita malus haud fuas.  
 Quanquam unicum istud hoc bonum invideo tibi,



ὄθ' οὔνεκ' οὐδὲν τῶνδ' ἐπαισθάνει κακῶν.  
 ἐν τῷ φρονεῖν γὰρ μηδὲν ἠδιστος βίος,  
 [τὸ μὴ φρονεῖν γὰρ κάρτ' ἀνώδυνον κακόν.]  
 ἕως τὸ χαίρειν καὶ τὸ λυπεῖσθαι μάθης. 555  
 ὅταν δ' ἴκη πρὸς τοῦτο, δεῖ σ' ὅπως πατρός  
 δείξεις ἐν ἐχθροῖς οἷος ἐξ οἴου τράφης.  
 τέως δὲ κούφοις πνεύμασιν βόσκου, νέαν  
 ψυχὴν ἀτάλλων, μητρὶ τῆδε χαρμονήν.  
 οὔτοι σ' Ἀχαιῶν, οἶδα, μή τις ὑβρίση 560  
 στυγναῖσι λάβαις, οὐδὲ χωρὶς ὄντ' ἐμοῦ.  
 τοιοῦν πυλωρὸν φύλακα Τεῦκρον ἀμφί σοι  
 λείψω, τροφῆς ἄοκνον ἔμπα, κεῖ τανῦν  
 τηλωπὸς οἰχνεῖ, δυσμενῶν θήραν ἔχων.  
 ἀλλ', ἄνδρες ἀσπιστῆρες, ἐνάλιος λεῶς, 565  
 ὑμῖν τε κοινὴν τήνδ' ἐπισκήπτω χάριν,  
 κείνω τ' ἐμὴν ἀγγείλατ' ἐντολήν, ὅπως  
 τὸν παῖδα τόνδε πρὸς δόμους ἐμοὺς ἄγων  
 Τελαμῶνι δείξει, μητρὶ τ', Ἐριβοία λέγω,  
 ὥς σφιν γένηται γηροβοσκὸς εἰσαεὶ, 570

Quòd ista nondum percipis sensu mala :  
 Nil sapere quippe vita jucundissima est :  
 Nil sapere prorsus est malum carens malo  
 Mœrore, donec gaudium internoveris. 555  
 Quod assecutum, qualis ex quali patre  
 Satus es, te oportet specimen inimicis dare.  
 At interim auris vescitor levibus, alens  
 Mentem novellam, volupe matris gaudium.  
 Nemo te Achivum differens probris malis, 560  
 Torve increpabit, vel liceat careas mei :  
 Talem relinquam janitorem acerrimum,  
 Alimonizæque præsidem Teucrum tibi :  
 Siquidem is redibit hostium insessor procul.  
 Ast, O sodales armjtes, marina gens, 565  
 Mandata primum nunc suprema et vos mea  
 Accipite, et illi nunciantes reddite :  
 Istum puellum ducat ad lares meos,  
 Eriboea ut illum videat, et Telamo pater,  
 Ut eis senectæ dulce lenimen fuat, 570

- μέχρῃς μυχοῦς κίχῃσι τοῦ κάτω θεοῦ.  
καὶ τὰμὰ τεύχη μήτ' ἀγωνάρχαι τινὲς  
θήσουσ' Ἀχαιοῖς, μήθ' ὁ λυμεῶν ἐμός.  
ἀλλ' αὐτό μοι σὺ, παῖ, λαβῶν, ἐπάνυμον,  
Εὐρύσακες, ἴσχε, διὰ πολυῖράφου στρέφῃν 575  
πόρπακος, ἐπτάβοιον ἄρρηκτον σάκος.  
τὰ δ' ἄλλα τεύχη κοῖν' ἐμοὶ τεθάψεται.  
ἀλλ', ὡς τάχος, τὸν παῖδα τόνδ' ἤδη δέχου,  
καὶ δῶμα πάκτου, μηδ' ἐπισκῆνους γόους  
δάκρυε· κάρτα τοι φιλοίκτιστον γυνή. 580  
πύκαζε θᾶσσον· οὐ πρὸς ἰατροῦ σοφοῦ  
θρηνεῖν ἐπῶδὰς πρὸς τομῶντι πῆματι.
- ΧΟ. Δέδοικ' ἀκούων τήνδε τὴν προδυμίαν.  
οὐ γάρ μ' ἀρέσκει γλῶσσά σου τεθρηγμένη.
- ΤΕ. ὦ δέσποτ' Αἴας, τί ποτε δρασεῖεις φρενί; 585
- ΑΙ. Μὴ κρῖνε, μὴ ἔξεταζε· σωφρονεῖν καλόν.
- ΤΕ. Οἴ μ', ὡς ἀδυμῶ· καί σε πρὸς τοῦ σοῦ τέκνου  
καὶ θεῶν ἰκνοῦμαι, μὴ προδοῦς ἡμᾶς γένη.
- ΑΙ. Ἄγαν γε λυπεῖς· οὐ κάτοισθ', ἐγὼ θεοῖς

Vel donec Orci tecta sint nacti inferi.

Ulli nec arma præmiatores mea

Ponunto Achivis, nec meum magnum malum.

At ipse vero, Eurysace, tu cognominem

Et crebriloris pensilem amentis quatens.

575

Apprende clypeum hunc, prægravem et septemplicem.

Sed arma mecum concremantor cætera.

Heus tu properiter manibus hunc puerum cape,

Et januam obde, nullaque hic palam jace

Lamenta: valde est fletuum mulier lubens.

580

Operi forem, inquam. Haud bene medens se postulat

Carmen secando vulneri incantassere.

CH. Properantiam istam inaudiens metui male:

Nec me asperata lingua delectat tua.

TC. Quod istud, Ajax, mente moliris malum? 585

AJ. Ne me rogassis. Pulchra res modestia est.

TC. Quam pendeo animi. Sed per ego te liberos,

Et per Deos obtestor, haud nos produis.

AJ. Vah enecas me, mulier: an nescis, Deis

- ὡς οὐδὲν ἀρκεῖν εἴμ' ὀφειλέτης ἔτι ; 590  
 ΤΕΚ. Εὐφῆμα φάνει. Αἱ. τοῖς ἀκούουσιν λέγε.  
 ΤΕΚ. Σὺ δ' οὐχὶ πείσει ; Αἱ. πόλλ' ἄγαν ἤδη θροεῖς.  
 ΤΕΚ. Ταρβῶ γὰρ, ᾧ "ναξ. Αἱ. οὐ ξυνέρξεθ' ὡς  
 τάχος ;  
 ΤΕΚ. Πρὸς θεῶν μαλάσσου. Αἱ. μῶρά μοι δοκεῖς  
 φρονεῖν,  
 εἰ τοῦμὸν ἦθος ἄρτι παιδεύειν νοεῖς. 595

ΧΟΡΟΣ.

- ᾠ κλεινὰ Σαλαμῖς, σὺ μὲν 596 στροφὴ ἀ.  
 που | ναίεις ἀλίπλαγκτος, εὐδαίμων, 596, 7  
 πᾶσιν περίφαντος αἰεὶ·  
 ἐγὼ δ' ὀτλάμων, | παλαιὸς ἀφ' οὗ χρόνος | 599, 600  
 Ἰδαία μίμνω | λειμανία ποία, | μή- 601, 2, 3  
 νων ἀνήριθμος, | αἰὲν εὐνάμα 603, 4  
 χρόνω τρυχόμενος, 605  
 κακὰν ἐλπίδ' ἔχων

- Debere nullum jam me honorem obnoxium? 590  
 ΤΕΚ. Bene ominare.  
 Αἱ. Affare quos persuadeas.  
 ΤΕΚ. Non credis autem?  
 Αἱ. Jam nimis loqueris diu.  
 ΤΕΚ. Nam timor adegit.  
 Αἱ. Intus hanc includite.  
 ΤΕΚ. Reprime te, amabo.  
 Αἱ. Stulta vero es femina,  
 Si nunc movere cogitas animum meum. 595  
 ΣΗ. Illustris Salamis, beata  
 Tu nunc habitaris, et felix  
 Cunctis, celebrisque cunctis.  
 Ego autem, ego, imma-  
 ne tempus abiit, miser 600  
 Ex quo hic Idæis  
 In pascuis, inque ubere  
 Nutrice gregum perenno herba,  
 Morarum impatiens, 605  
 Malam spem refovens,

ἔτι μέ ποτ' ἀνύσειν	607
τὸν ἀπότροπον   αἰῶδηλον "Αἶδαν.	607, 8
	ἀντιστρ. α'.
καί μοι δυσφεράπευτος Αἰ-	609,
ας   ξύνεστιν ἔφεδρος, ᾧ μοί μοι,	609, 10
θεῖα μανία ξύναυλος·	
ὃν ἐξεπέμψω   πρὶν δὴ ποτε θουρίῳ	612, 3
κρατοῦντ' ἐν "Αρει·   νῦν δ' αὖ φρενὸς οἶο-   -βά-	614, 5, 6
τας, φίλοις μέγα   πένθος εὔρηται.	616, 7
τὰ πρὶν δ' ἔργα χερσῶν	
μεγίστας ἀρετᾶς	
ἄφιλα παρ' ἀφίλοις	620
ἔπεσ', ἔπεσε   μελέοις Ἀτρεΐδαις.	620, 1
	στροφὴ β'.
ἧ που παλαιᾷ μὲν   ἔντροφος ἀμέρα	622, 3
λευκᾷ δὲ γῆρα   μάττηρ, νιν ὅταν νοσοῦντα	624, 5
φρενομόρως ἀκούσῃ,	
αἴλινον, αἴλινον,	

Siquidem erit ut agam hic

Procul animam

Inhonorus, exspes.

Quin et perditus, æger Ajax

Mi cura secunda inhæret, proh

610

Divino agitated æstu,

Profectus ex te

Antehac, prius inclytis

Præpollens armis,

Nunc avius mentis suæ

615

Suis dolor extitit magnus.

Priora omnidomi

Viri gesta manu

Memoriter animo

Profuga malis

620

Cecidere Atridis.

Sed quum, vetustatis

Obsita tempore

Canis et annis,

Audibit anus parens hunc

625

Rabere mente captum ;

Lusciniaæ ilicet

οὐδ' οἰκτρᾶς γόον ὄρνιθος ἀηδαῖς,  
 ἦσει δύσμορος· ἀλλ' ὄ- -ξυτόνους μὲν ἄδ'αε 629, 30  
 θρηνήσει· χερόπληκτοι δ'  
 ἐν στέρνοισι πεσοῦνται  
 δοῦποι, καὶ παλιᾶς ἄμυγμα χαίτας.

ἀντιστρ. β'.

κρείσων γὰρ Ἄϊδα κεύ- | -θων, ἢ νοσῶν μάταν, 634, 5  
 ὅς ἐκ πατρῶας | ἦκων γενεᾶς ἄριστος 636, 7  
 πολυπόνων Ἀχαιῶν,  
 οὐκ ἔτι συντρόφοις  
 ὄργαις ἔμπεδος, ἀλλ' ἐκτὸς ὀμιλεῖ.  
 ὦ τλαῖμον πάτερ, οἶαν | σε μένει πυθέσθαι 641, 2  
 παιδὸς δύσφορον ἄταν,  
 ἂν οὔπω τις ἔθρεψεν  
 αἰὼν Αἰακιδᾶν, ἄτερθε τοῦδε. 645

ΑΙΑΣ, ΤΕΚΜΗΣΣΑ, ΧΟΡΟΣ.

ΑΙ. "Απανθ' ὁ μακρὸς κἀναρίθμητος χρόνος

Lamentabile

Carmen volitantis

Non illa occinet;

Ast luctificum integrabit

630

Lessum : pectora palmis

Atris tonsa sonabunt :

Incanamque manus

Comam lacerabunt.

Præstaret extinctum

Hunc, quàm efferarier,

635

Ubi paterno an-

tistans celebres Achivos

Genere et inclyto ortu,

Cognita non tenet

Se intra septa ani-

mi, ast exsulat extra.

640

Infelix pater,

Heu qualia et audies tu

Infortunia nati ;

Quæ antehac Æacidarum

Ætas non tulerat

Quidem ulla, nisi ista.

645

ΑΙ. Omnia reflexis sæculorum anfractibus

φύει τ' ἄδηλα, καὶ φάνεντα κρύπτεται·  
 κούκ ἔστ' ἄελπτον οὐδέν· ἀλλ' ἀλίσκεται  
 χῶ δεινὸς ὄρκος, καὶ περισκελεῖς φρένες.  
 κἀγὼ γάρ, ὅς τὰ δειν' ἐκάρτερον τότε, 650  
 βαφῆ σίδηρος ὣς, ἐδηλύνθη στόμα  
 πρὸς τῆσδε τῆς γυναικός· οἰκτείρω δέ νιν  
 χήραν παρ' ἐχθροῖς παῖδά τ' ὄρφανὸν λιπεῖν.  
 ἀλλ' εἴμι πρὸς τε λουτρὰ καὶ παρακτίους  
 λειμῶνας, ὡς ἂν, λύμαθ' ἀγνίσας ἐμὰ, 655  
 μῆνιν βαρεῖαν ἐξαλεύσωμαι θεῶς·  
 μολών τε, χῶρον ἔνθ' ἂν ἀστιβῆ κίχῳ,  
 κρύψω τόδ' ἔγχος τούμῳ, ἐχθιστον βελῶν,  
 γαίας ὀρύξας ἔνθα μή τις ὄψεται·  
 ἀλλ' αὐτὸ Νύξ Ἄιδης τε σωζόντων κάτω. 660  
 ἐγὼ γὰρ ἐξ οὗ χειρὶ τοῦτ' ἐδεξάμην  
 παρ' Ἑκτορος δῶρημα δυσμενεστάτου,  
 οὔπω τι κεδνὸν ἔσχον Ἀργείων πάρα.  
 ἀλλ' ἔστ' ἀληθῆς ἡ βροτῶν παροιμία,  
 ἐχθρῶν ἄδωρα δῶρα κούκ ὀνήσιμα. 665

Occulta tempus aperit, et aperta occultit.  
 Nihil est supra spem. Tempore etiam contumax  
 Deprenditur mens, jusque jurandum Jovis.  
 Ego pervicaci mente, inexorabili, 650  
 Qualis rigescit dura ferri acies aquâ,  
 Demulctus hujus ore sum. Inimicis eam  
 Linquere misertum est viduam et orbem filium.  
 Sed ad lavacra et prata litoralia  
 Eo, ut, expiatus februis lustralibus, 655  
 Iram ferocem deprecer gravis Deæ.  
 Mox aliquem adibo inhospitum et tescum locum,  
 Telumque ibi inimicissimum hoc, ensem meum,  
 Ut videat illud nemo, defossum obruam,  
 Sed creditum Orcus Noxque servassint sibi. 660  
 Nam denique ex quo muneratum tempore  
 Ego illud hostica Hectoris cepi manu,  
 Exinde adeptus nil sum ab Argivis boni.  
 Scitum est in ore hoc omnium dictum vetus,  
 ' Infausta munera hostium, nec munera ;' 665

τοιγὰρ τὸ λοιπὸν εἰσόμεσθα μὲν θεοῖς  
 εἶπειν, μαθησόμεσθα δ' Ἀτρείδας σέβειν.  
 ἄρχοντές εἰσιν, ὥσθ' ὑπεικτέον· τί μή;  
 καὶ γὰρ τὰ δεινὰ καὶ τὰ καρτερώτατα  
 τιμαῖς ὑπείκει· τοῦτο μὲν, νιφοστιβεῖς 670  
 χειμῶνες ἐκχωροῦσιν εὐκάρπῳ θέρει·  
 ἐξίσταται δὲ νυκτὸς αἰανῆς κύκλος  
 τῇ λευκοπάλῳ φέγγος Ἡμέρα φλέγειν·  
 δεινῶν τ' ἄημα πνευμάτων ἐκοίμισε  
 στένοντα πόντον· ἐν δ' ὁ παγκρατῆς ὕπνος 675  
 λύει πεδῆσας, οὐδ' αἰεὶ λαβῶν ἔχει.  
 ἡμεῖς δὲ πῶς οὐ γνωσόμεσθα σωφρονεῖν;  
 ἐγὼ δ' ἐπίσταμαι γὰρ ἀρτίως, ὅτι  
 ὅ τ' ἐχθρὸς ἡμῖν ἐς τοσόνδ' ἐχθαρτέος,  
 ὡς καὶ φιλήσων αὐθις· ἐς τε τὸν φίλον 680  
 τοσαῦθ' ὑπουργῶν ὠφελεῖν βουλήσομαι,  
 ὡς αἰὲν οὐ μενοῦντα· τοῖς πολλοῖσι γὰρ  
 βροτῶν ἀπιστός ἐσθ' ἑταιρείας λιμῆν.  
 ἀλλ' ἀμφὶ μὲν τούτοισιν εὖ σχήσει· σὺ δὲ

Discamus ergo in cæterum Deis locum  
 Cedere, et honorem debitum Atridis dare.  
 Nam principes sunt; obsequendum est: quippini?  
 Et gravia quæ sunt, quæque sunt immania,  
 Cedunt honori: cedit et vis ninguidæ 670  
 Hiemis, ubi æstas macta frugibus venit.  
 Cedunt et ipsæ Noctis obscuræ vices  
 Luci albicanti lumen alnum accendere.  
 Et maria, tumidis intonata flatibus,  
 Posuere fluctus. Victor omnium sopor 675  
 Devincta laxat membra, nec semper tenet.  
 Et ego modesta facta dubitem persequi?  
 Quare ut reapse nuper expertus fui,  
 Hac fine semper, censeo, inimicum oderis,  
 Tanquam idem amicus sit futurus. Indidem 680  
 In tantum amico munifex morem geram,  
 Tanquam nec idem sit futurus. Plurimi  
 Appellere ipsum portum amicitiae timent.  
 Sed belle habebunt ista. Tu vero interim

ἔσω θεοῖς ἐλθοῦσα, διὰ τέλους, γύναι, 685  
 εὐχου τελεῖσθαι, τοῦμόν ὦν ἐρᾷ κέαρ.  
 ὑμεῖς δ', ἑταῖροι, ταῦτά τῆδε μοι τάδε  
 τιμᾶτε· Τεύκρω τ', ἦν μόλη, σημήνατε  
 μέλειν μὲν ἡμῶν, εὐνοεῖν δ' ὑμῖν ἄμα.  
 ἐγὼ γὰρ εἴμ' ἐκεῖσ', ὅποι πορευτέον· 690  
 ὑμεῖς δ' ἂν φράζω δρᾶτε· καὶ τάχ' ἂν μ' ἴσως  
 πύθοισθε, κεῖ νῦν δυστυχῶ, σεσασμένον.

## ΧΟΡΟΣ.

Ἐφριζ' ἔρωτι, περιχαρῆς δ' ἀνεπτόμαν. στροφή.  
 ἰὼ ἰὼ, Πᾶν, Πᾶν,  
 ὦ Πᾶν, Πᾶν ἀλίπλαγκτε, Κυλ- 695  
 λανίας χιονοκτύπου  
 πετραίας ἀπὸ δειράδος φάνηθ', ὦ  
 θεῶν χοροποί' ἀναξ, ὅπως μοι  
 Νύσια Κνώσι' ὄρχήματ' αὐτοδαῆ  
 ξυνὼν ἰάψης. 700  
 νῦν γὰρ ἐμοὶ μέλει χορευσαί.  
 Ἰκαρίων δ' ὑπὲρ πελαγέων

Intus precare perpetim, mulier, Deos, 685  
 Succedere illa, quæ sedent animo, omnia.  
 Et vos, sodales, paria comprecamini.  
 Mandata verbis hæc meis Teucro date :  
 Uti nos amassit, ut velit nobis bene :  
 Proficiscor illuc, quo profecto opus mihi est. 690  
 Vos jussa perpetrare : forsit de mea  
 Salute inaudietis, etsi perieram.  
 Cη. Amore tremisco, vitulo gaudio vagus.  
 Io ! Io ! O Fau-  
 ne, O ! pervage Faune, 695  
 Cylleniae speculæ juga  
 Age, O ! ninguida linque scrupea, adsis  
 Deum salisubsule ; atque gestus  
 Gnosiacos age  
 Mecum, indocilesque pede  
 Quate hic choreas. 700  
 Nunc mihi saltitare curæ est.  
 Icarium saltum superans, trans-



μολῶν ἀναξ Ἀπόλλων  
 ὁ Δάλιος, εὐγνώστος,  
 ἐμοὶ ξυνεΐης διὰ παντὸς εὐφρων. 705  
 ἔλυσεν αἶνον ἄχος ἀπ' ὀμμάτων Ἀρης. ἀντιστρ.  
 ἰῶ, ἰῶ· νῦν αὖ,  
 νῦν, ὦ Ζεῦ, πέρα λευκὸν εὐ-  
 ἀμερον πελάσαι φάος  
 Δοῶν ἀπυάλων νεῶν, ὅτ' Αἴας 710  
 λαθίπονος πάλιν, θεῶν δ' αὖ  
 πάνθ' ἄνθετα θέσμι' ἐξήνυσ', εὐνομία  
 σέβων μεγίστα.  
 πάνθ' ὁ μέγας χρόνος μαραΐνει·  
 κούδ' ἐν ἀναύδατον φατίσαιμ' 715  
 ἄν, εὔτε γ' ἐξ ἀέλπτων  
 Αἴας μετανεγνώσθη  
 θυμοῦ τ' Ἀτρείδαις μεγάλων τε νεικέων.

## ΧΟΡΟΣ, ΑΓΓΕΛΟΣ.

ΑΓ. Ἄνδρες, φίλον τὸ πρῶτον ἀγγεῖλαι θέλω, —  
 Τεῦκρος πάρεστιν ἄρτι Μυσίων ἀπὸ 720

marine Dive Apollo,  
 Apertus et apparens,  
 Adesto placabilis atque felix. 705  
 Remotus enim acer ab oculis mali labor.  
 Io! Io! nunc O! nunc  
 Accedere Jupi-  
 ter, fausta, candida lux sivit  
 Citas fluctivagas rates, quia Ajax 710  
 Furore levatus, et Deorum  
 Justa operatus est,  
 Et nunc pietate colens  
 Pia benigna.  
 Omnia tempus acre delet.  
 Nec fieri omne posse, negandum est: 715  
 Ubi ipse restitutus  
 Ajax modo Atridis in-  
 opinus est ex graviore lite.  
 NUN. Hoc primum, amici, vos ego edoctos volo:  
 Recens ab altis Mysiæ Teucer jugis 720

κρημνῶν· μέσον δὲ προσμολῶν στρατήγιον,  
κυθάζεται τοῖς πᾶσιν Ἀργείοις ὄμοῦ.

στείχοντα γὰρ πρόσωθεν αὐτὸν ἐν κύκλῳ  
μαθόντες ἀμφέστησαν, εἴτ' ὀνειδέσιν

ἤρασσον ἔνθεν κᾶνθεν, οὔτις ἔσθ' ὅς οὔ,

725

τὸν τοῦ μανέντος κάπιβουλευτοῦ στρατῶ

ξύναιμον ἀποκαλοῦντες, ὡς οὐκ ἀρκέσοι

τὸ μὴ οὐ πέτροισι πᾶς καταξανθεὶς θανεῖν.

ὥστ' εἰς τοσοῦτον ἦλθον, ὥστε καὶ χερσὶν

κολεῶν ἐρυστὰ διεπεραιώθη ξίφη.

730

λήγει δ' ἕρις δραμοῦσα τοῦ προσωτάτου,

ἀνδρῶν γερόντων ἐν ξυναλλαγῇ λόγου.

ἀλλ' ἡμῖν Αἴας ποῦ ἔστιν, ὡς φράσω τάδε ;

τοῖς κυρίοις γὰρ πάντα χρῆ δηλοῦν λόγον.

ΧΟ. οὐκ ἔνδον· ἀλλὰ φροῦδος ἀρτίως, νέας

735

βουλάς νέοισιν ἐγκαταζεύξας τρόποις.

ΑΓ. ἰοῦ, ἰοῦ·

βραδεῖαν ἡμᾶς ἄρ' ὁ τήνδε τὴν ὁδὸν

πέμπων ἐπεμψεν, ἢ ἴφαινον ἐγὼ βραδύς.

Adest. Is autem, media castra permeans,

Petitur acerbis omnium Argivum probris.

Ventantem enim illum sciscitabundi procul

Circumsteterunt: hinc et hinc conviciis

Lacerant, laccessunt: non fuit qui non eum

725

Vecordis, insessoris etiam exerciti,

Fratrem vocaret: nil vetare quominus

Saxorum acervis obrutus mortem oppetat.

Eoque res rediret, ut gladios suis

Vagina eburna liberarent dexteris:

730

Sed verbo amico reprimit gliscens malum

Senum senex ætate propectissimus.

Nunc vero ubi Ajax est, ut illi hæc indicem?

Dominis negotium omne pandere expedit.

CH. Non est is intus, verum abivit jam modo,

735

Consilia nectens moribus novis nova.

NUN. Heu heu!

Qui misit istam me viam, aut me eam viam

Tarde ille misit, aut ego tardus fui.

- ΧΟ. τί δ' ἔστι χρείας τῆσδ' ὑπεσπαισμένον; 740  
 ΑΓ. τὸν ἄνδρ' ἀπηύδα Τεῦκρος ἔνδοθεν στέγης  
 μὴ ἕξω παρήκειν, πρὶν παρῶν αὐτὸς τύχη.  
 ΧΟ. ἀλλ' οἴχεταιί τοι, πρὸς τὸ κέρδιστον τραπείς  
 γνώμης, θεοῖσιν ὡς καταλλαχθῆ χόλου.  
 ΑΓ. ταῦτ' ἔστι τᾶπη μωρίας πολλῆς πλέα, 745  
 εἴπερ τι Κάλχας εὔφρονῶν μαντεύεται.  
 ΧΟ. ποῖον; τί δ' εἰδῶς τοῦδε πράγματος πέρι;  
 ΑΓ. τοσοῦτον οἶδα, καὶ παρῶν ἐτύγχανον.  
 ἐκ γὰρ ξυνέδρου καὶ τυραννικοῦ κύκλου  
 Κάλχας μεταστὰς οἶος Ἀτρειδῶν δίχα, 750  
 εἰς χεῖρα Τεύκρου δεξιᾶν φιλοφρόνως  
 θείσ, εἶπε, κἀπέσκηψε, παντοῖα τέχνη  
 εἶρξαι κατ' ἡμαρ τοῦμφανές τὸ νῦν τότε  
 Αἴανθ ὑπὸ σκηναῖσι, μηδ' ἀφέντ' εἶαν,  
 εἰ ζῶντ' ἐκεῖνον εἰσιδεῖν θέλοι ποτέ. 755  
 ἐλαῖ γὰρ αὐτὸν τῆδε θῆμέρα μόνη  
 δίας Ἀθάνας μῆνις, ὡς ἔφη λέγων.  
 τὰ γὰρ περισσὰ κἀνόνητα σώματα

- CHO. Quid est quod hac in re exsequendum omiseris? 740  
 NUN. Teucer vetabat, ne domo Ajax antea  
 Prius quam adesset ipse, prodiret foras.  
 CHO. Sequutus est meliora: nempe maxumis  
 Pacem Deorum precibus exposcens abest.  
 NUN. Hæc verba plane plena sunt dementiæ, 745  
 Et stulta, si quid augurans Calchas sapit.  
 CHO. Quibus ista tandem fretus indiciis ais?  
 NUN. Ego superstes affui atque interfui.  
 Namque e corona et regiis comitiis  
 Calchas resurgit; seorsum Atridas deserit; 750  
 Teucrumprehendit: copulatur dexteras:  
 Infit; recenset: mandat omnibus modis,  
 Ajacem ut hodie sedulo coercitum  
 Intus teneret, nec foras emitteret,  
 Si vellet illum sospitem ac superstitem. 755  
 Namque hanc, neque ultra (sic enim autumat) diem  
 Illum Minervæ dirus exercet furor.  
 Nam molem inanem corporum atque inutilem

πίπτειν βαρείαις πρὸς θεῶν δυσπραξίαις  
 ἔφασχ' ὁ μάντις, ὅστις ἀνθρώπου φύσιν 760  
 βλαστῶν, ἔπειτα μὴ κατ' ἀνθρώπον φρονεῖ.  
 κείνος δ' ἀπ' οἴκων εὐθύς ἐξορμώμενος,  
 ἄνους καλῶς λέγοντος εὐρέθη πατρός.  
 ὁ μὲν γὰρ αὐτὸν ἐννέπει, Τέκνον, δορὶ  
 βούλου κρατεῖν μὲν, ξὺν θεῶ δ' αἰεὶ κρατεῖν.—765  
 ὁ δ' ὑψικόμπως κἀφρόνως ἠμείψατο·  
 Πάτερ, θεοῖς μὲν, κἂν ὁ μηδὲν ᾶν, ὁμοῦ  
 κράτος κατακτήσασαίτ'· ἐγὼ δὲ, καὶ δίχα  
 κείνων, πέποιθα τοῦτ' ἐπισπάσειν κλέος·—  
 τοσόνδ' ἐκόμπει μῦθον· εἶτα δεύτερον, 770  
 δίας Ἀθάνας, ἠνίκ' ὀτρύνουσά νιν  
 ἠὺδᾶτ' ἐπ' ἐχθροῖς χεῖρα φοινίαν τρέπειν,  
 τότε ἀντιφώνεῖ δεινὸν ἄρρητόν τ' ἔπος·  
 "Ανασσα, τοῖς ἄλλοισιν Ἀργείων πέλας  
 ἴστω, καθ' ἡμᾶς δ' οὔ ποτ' ἐκρήξει μάχη.— 775  
 τοιοῖσδε τοῖς λόγοισιν ἀστειργῆ θεᾶς  
 ἐκτήσατ' ὄργην, οὐ κατ' ἀνθρώπον φρονῶν.

**Missa ruina cælitus procumbere**

**Perhibebat augur : si quis humanum nihil, 760**

**Quamvis creatus corpore humano, sapit.**

**Sed ille et olim primitus domo exiens**

**Demens, monente patre bene, deprensus est :**

**Nam sic monebat : " Nate, bellica clue**

**" Virtute victor : vince cum deo tamen." 765**

**Contra ille torve affatur ac superbiter :**

**" O genitor, etiam si quis est nulli rei,**

**" Virtute divum vincet : ast ego hanc facul,**

**" Etiam sine illis, indipiscar gloriam."**

**Adeo superbe est eloquutus. Denique 770**

**Divæ Minervæ, dum illum in offertissimos**

**Hortatur hostes vertere infestam manum,**

**Dictum obloquutus perperum est et impotens ;**

**" O Diva, Græcos cæteros præsens ope**

**Tutare : nam in nos nulla vis pugnæ ingruet." 775**

**His ille verbis sibi Deæ implacabiles**

**Ascivit iras, homine spirans altius,**

ἀλλ' εἴπερ ἐστὶ τῆδε θῆμέρα, τάχ' ἂν  
γενοίμεθ' αὐτοῦ ξὺν θεῷ σωτήριοι.

τοσαῦθ' ὁ μάντις εἶφ'· ὁ δ' εὐθύς ἐξ ἔδρας 780

πέμπει με σοὶ φέροντα τάσδ' ἐπιστολάς  
Τεῦκρος φυλάσσειν· εἰ δ' ἀπεστερήμεθα,  
οὐκ ἔστιν ἀνὴρ κείνος, εἰ Κάλχας σοφός.

ΧΟ. ᾧ δαίτα Τεκμησσα, θύσμορον γένος,  
ὄρα μολοῦσα τόνδ', ὅποι' ἔπη θροεῖ. 785

ξυρεῖ γὰρ ἐν χρεῶ τούτο, μὴ χαίρειν τινά.

ΧΟΡΟΣ, ΤΕΚΜΗΣΣΑ, ΕΥΡΥΣΑΚΗΣ, ΑΓΓΕΛΟΣ.

ΤΕ. Τί μ' αὖ τάλαιναν, ἀρτίως πεπαυμένην  
κακῶν ἀτρύτων, ἐξ ἔδρας ἀνίστατε;

ΧΟ. τοῦδ' εἰσάκουε τάνδρως, ὡς ἤκει φέρον  
Αἴαντος ἡμῖν πρᾶξιν, ἣν ἤλγησ' ἐγώ. 790

ΤΕΚ. οἶ μοι, τί φῆς, ᾧ ἄνθρωπε; μῶν ὀλάλαμεν;

ΑΓ. οὐκ οἶδα τὴν σὴν πρᾶξιν· Αἴαντος δ' ὅτι,  
θυραῖος εἶπερ ἐστίν, οὐ θαρσῶ πέρι.

ΤΕΚ. καὶ μὴν θυραῖος, ἄστε μ' ὠδίνειν, τί φῆς.

ΑΓ. ἐκεῖνον εἶργειν Τεῦκρος ἐξεφίεται 795

Sed si diem istum vescitur vita, ilicoet

Ejus salutem cum deo confecimus.

Hæc augur: at me ex sessimonio statim 780

Tibi ista misit perferentem sedulo

Mandata Teucer. Si nec adsum tempori,

Non superat ille, si quid hic Calchas sapit.

ΧΟ. Tecmessa, misera mulier, infelix genus,  
Accede, et audi, qualia hic verba obstrepit: 785

Quæ gaudium omne expectorant animo mihi.

ΤΕΚ. Quid me misellam, vix quiescentem a malis,  
Meo recenter excitatis de statu?

ΧΟ. Tibi ergo dicat iste: nam me de tuo  
Ajace quæ narravit, exanimant metu. 790

ΤΕΚ. Hau! mi homo, quid ais? an penitus ego occidi?

ΝΥΝ. De te nihil promitto: de Ajace attamen  
Si eliminavit ille, non sperem bene.

ΤΕΚ. Eliminavit is quidem, ut metuam: quid est?

ΝΥΝ. Includi aperte illum intra domus 795

σκηνης ὕπαυλον, μηδ' ἀφίεναι μόνον.

ΤΕΚ. ποῦ δ' ἐστὶ Τεῦκρος; κἀπὶ τῷ λέγει τάδε;

ΑΓ. πάρεστ' ἐκεῖνος ἄρτι· τήνδε δ' ἔξοδον  
ὀλεθρίαν Αἴαντος ἐλπίζει φέρειν.

ΤΕΚ. οἳ μοι τάλαινα, τοῦ ποτ' ἀνθρώπων μαθῶν; 800

ΑΓ. τοῦ Θεστορείου μάντεως, κἀθ' ἡμέραν  
τὴν νῦν, ὅτ' αὐτῷ θάνατον ἢ βίον φέρει.

ΤΕΚ. οἳ γὰρ, φίλοι, πρόστητ' ἀναγκαίας τύχης·  
καὶ σπεύσαθ, οἳ μὲν Τεῦκρον ἐν τάχει μολεῖν·  
οἳ δ' ἐσπέρους ἀγκῶνας, οἳ δ' ἀντηλίους, 805  
ζητεῖτ' ἰόντες τάνδρος ἔξοδον κακὴν.

ἔγνωκα γὰρ δὴ φῶτος ἠπατημένη,  
καὶ τῆς παλαιᾶς χάριτος ἐκβεβλημένη.

οἳ μοι, τί δράσω, τέκνον; οὐχ ἰδρυτέον·  
ἀλλ' εἴμι κἀγὼ κείσ', ὅποιπερ ἂν σθένω. 810

χωρῶμεν, ἐγκονῶμεν, (οὐχ ἔδρας ἀκμή)  
σώζειν θέλοντες ἄνδρα γ', ὃς σπεύδει θανεῖν.

ΧΟ. χωρεῖν ἔτοιμος, κού λόγῳ δεῖξω μόνον·  
τάχος γὰρ ἔργου καὶ ποδῶν ἅμι ἔψεται.

Consepta Teucer, nec foras emittere.

Τεϋ. Ubi ipse Teucer? cur is hæc adeo jubet?

Νυν. Jam mox redibit ille: cæterum exitum  
Homittis ad aliquod tendere exitium autumat.

Τεϋ. Perii! Quis illi hæc indicat mortalium? 800

Νυν. Thestore creatus vate vates, hoc die,  
Quo certa vel ei vita vel mors expetit.

Τεϋ. Heu! casum, amici, prævenite præcipem:  
Pars ite, Teucrum convocate huc ocus:  
Pars occidentis, pars et orientis plagam 805  
Lustrate, quo se cunque proripuit male.

Jam sentio olim me a viro delinier:  
Ingrata jam sunt, quæ benigne fecimus.  
Heu, nate, quid agam? non enim moræ locus.

Certum est et ire qua pote, et quantum pote. 810

Eamus: accingamur: haud cessato opus,  
Servare volumus si virum certum mori.

Χο. Paratus ire nec quidem tantum ore sum:  
Sed operis aderit et pedum properantia.

ΑΙΑΣ.

Ὅ μὲν σφαγεὺς ἔστηκεν, ἧ τομώτατος 815  
 γένοιτ' ἂν, εἴ τῳ καὶ λογίζεσθαι σχολή,  
 δῶρον μὲν ἀνδρὸς Ἑκτορος ξένων ἐμοὶ  
 μάλιστα μισηθέντος, ἐχθίστου θ' ὄραϊν.  
 πέπηγε δ' ἐν γῆ πολεμία τῇ Τρωάδι,  
 σιδηροβρῶτι θηγάνῃ νεηκονῆς. 820  
 ἔπηξα δ' αὐτὸν, εὖ περιστείλας, ἐγὼ  
 εὐνούστατον τῷδ' ἀνδρὶ διὰ τάχους θανεῖν.  
 οὔτῳ μὲν εὐσκευοῦμεν. ἐκ δὲ τῶνδέ μοι  
 σὺ πρῶτος, ᾧ Ζεῦ, (καὶ γὰρ εἰκὸς,) ἄρκεσον·  
 αἰτήσομαι δέ σ' οὐ μακρὸν γέρας λαχεῖν· 825  
 πέμψον τιν' ἡμῖν ἄγγελον, κακὴν Φάτιν  
 Τεύκρῳ φέροντα, πρῶτος ὥς με βαστάσῃ  
 πεπτῶτα τῷδε περὶ νεορράντῳ ξίφει,  
 καὶ μὴ, πρὸς ἐχθρῶν του κατοπτευθεὶς πάρος,  
 ριφθῶ κυσὶν πρόβλητος, οἰωνοῖς θ' ἔλωρ. 830  
 τοσαῦτά σ', ᾧ Ζεῦ, προστρέπω. καλῶ θ' ἅμα  
 Πομπαιῖον Ἑρμῆν Χθόνιον, εὖ με κοιμίσει,

**AJ.** Stat culter illa parte, quæ sit maxime 815  
 Acuta, si cui experirier vacat.  
 Munus quidem ille olim Hectoris virum omnium  
 Et omnium mihi hospitem invisissumi.  
 In Troade autem pactus est terra hostica ;  
 Cui bene cruenta cote acumen redditum est : 820  
 Fixi bene illum, et apparavi sedulo,  
 Vel ut properiter non mihi invideat mori.  
 Provisa nobis ista sunt in cæteris.  
 Tu primus, et fas, adjuva me, Jupiter :  
 Fac impetrassim munus hoc a te breve. 825  
 Existat aliquis nuntius : quicquid mali est,  
 Teucro eloquatur ; moneat ut me isthinc humo,  
 Super cruento hoc ense procidium, efferat ;  
 Ne deprehensus hic ab inimicis prius  
 Projiciar, et præda avibus et canibus fuam. 830  
 Hæc, Sancte, venerans te rogo : atque idem obsecro,  
 Deponat ut quiete me placidissima,

ξὺν ἀσφαδάστῳ καὶ ταχεῖ πηδήματι,  
 πλευρὰν διαρρήξαντα τῷδε φασγάνῳ.  
 καλῶ δ' ἀρωγούς τὰς αἰεῖ τε Παρθένους, 835  
 αἰεῖ θ' ὀρώσας πάντα τὰν βροτοῖς πάθη,  
 σεμνὰς Ἐρινῦς τανύποδας, μαθεῖν ἐμὲ,  
 πρὸς τῶν Ἀτρειδῶν ὡς διόλλυμαι τάλας.  
 καί σφας κακούς κάκιστα καὶ πανωλέθρους  
 ξυναρπάσειαν ὥσπερ εἰσορῶσ' ἐμὲ 840  
 αὐτοσφαγῆ πίπτοντα, τὰς αὐτοσφαγεῖς  
 πρὸς τῶν φιλίστων ἐκγόνων ὀλοίατο.  
 ἴτ', ὦ ταχεῖαι ποίνιμοί τ' Ἐρινύες,  
 γεύσθε, μὴ φείδεσθε, πανδήμου στρατοῦ.  
 σὺ δ', ὦ τὸν αἰπὺν οὐρανὸν διφρηλατῶν, 845  
 Ἥλιε, πατρώαν τὴν ἐμὴν ὅταν χθόνα  
 ἴδῃς, ἐπισχῶν χρυσόνωτον ἠνίαν,  
 ἀγγελίον ἄτας τὰς ἐμὰς μόρον τ' ἐμὸν  
 γέροντι πατρὶ, τῇ τε δυστήνῳ τροφῷ.  
 ἦ που τάλαινα, τήνδ' ὅταν κλύῃ φάτιν, 850  
 ἦσει μέγαν κωκυτὸν ἐν πάσῃ πόλει.

Postquam ense primum hoc transadegerim latus,  
 Primo pedatu dextra Mercurii Inferi.  
 Deinde semper Virgines prece invoco, 835  
 Quæ semper intuentur humanas vices,  
 Sanctas Dearum præpetes Furias: sciant  
 Uti me Atridæ principes adigunt mori;  
 Eosque in exitium ultimum malos male  
 Rapiant; et ut me mox tuebuntur mea 840  
 Cæsum manu jacere, sic nepotibus  
 Pœnas nefanda cæde posthumis luant.  
 Agite, ite celeres, ite Furis vindices;  
 Tentate vulgus omne, ne compercite.  
 Sol, qui suprema templa curriculo citus 845  
 Lustras, paternæ institeris ut terræ meæ,  
 Strigans, parumper inhibe habenas aureas,  
 Utrisque miseris funus ac casus meos  
 Ætate cana nuntia parentibus.  
 Ubi fama miseræ matris aures accidet, 850  
 Totam per urbem ululabit, ejulabitur.



ἀλλ' οὐδὲν ἔργον ταῦτα θρηνεῖσθαι μάτην·  
 ἀλλ' ἀρκτίον τὸ πρᾶγμα σὺν τάχει τινί.  
 ὦ Θάνατε, Θάνατε, νῦν μὲ ἐπίσκεψαι μολών·  
 καὶ τοῖσι μὲν κάκει προσαυδήσω ξυνών. 855  
 σὲ δ', ὦ φαινήσ ἡμέρας τὸ νῦν σέλας,  
 καὶ τὸν διφρευτὴν Ἥλιον προσεννέπω,  
 πανύστατον δὴ, κοῦπὸς αὖθις ὕστερον.  
 ὦ φέγγος, ὦ γῆς ἱερὸν οἰκείας πέδον  
 Σαλαμῖνος, ὦ πατρῶν ἐστίας βάθρον, 860  
 κλειναί τ' Ἀθῆναι, καὶ τὸ σύντροφον γένος,  
 κρήναί τε, ποταμοί θ' οἶδε, καὶ τὰ Τρωϊκὰ  
 πεδία προσαυδῶ, χαίρετ', ὦ τροφῆς ἐμοί·  
 τοῦθ' ὑμῖν Αἴας τοῦπος ὕστατον θροεῖ·  
 τὰ δ' ἄλλ' ἐν Ἄιδου τοῖς κάτω μυθήσομαι. 865

## ΗΜΙΧΟΡΟΣ.

πόνος πόνῳ πόνον φέρει.

πᾶ, πᾶ,

πᾶ γὰρ οὐκ ἔβαν ἐγώ;

κούδεις ἐπίσταταί με συμμαθεῖν τόπος.

ἰδοῦ, ἰδοῦ.

870

δοῦπον αὖ κλύω τινά.

Nec fructus operæ est ista frustra conqueri :

Age, ordiendum est facinus actutum mihi.

O Mors age, O Mors age, veni, ac me visita ;

Quanquam alloquendi tempus olim erit satis.

855

Te lucis almæ candidissimum jubar,

Te, Sol, et almæ lucis aurigam alloquor

Posterrumum, inquam, ut postea nunquam amplius.

O lumen, O domesticæ sacrum solum

Salaminis, O mei Penates patrii ;

860

Vos claræ Athenæ, vosque gentiles mei,

Fontesque, fluvii vos valet. Troici

Campi valet, et vos mei nutricii.

Hæc verba vobis edit Ajax ultima ;

Reliqua apud Orcum labor Infernatibus.

865

SEMICH. Labor duplex gravis labor.

Quem non adivi ego locum ?

Nec qui docere possit, ullus est locus.

Tace, tace : fallor ? an sonum audio ?

870

HM. ἡμῶν γε καὶς κοινόπλουν ὀμιλίαν.

HM. τί οὖν δῆ ;

HM. πᾶν ἐστίβηται πλευρὸν ἔσπερον νεῶν.

HM. ἔχεις αὖν ;

875

HM. πόνου γε πλῆθος, κούδεν εἰς ὄψιν πλέαν.

HM. ἀλλ' οὐδ' ἐμοὶ δῆ, τὴν ἀφ' ἡλίου βολῶν  
κέλευθον ἀνῆς οὐδαμοῦ δηλοῖ φαινείς.

## ΧΟΡΟΣ, ΤΕΚΜΗΣΣΑ.

στραφὴ ἀ.

ΧΟ. τίς ἂν δῆτά μοι, τίς ἂν | φιλοπόνων 879, 80

ἀλιαδῶν | ἔχων αὐπνοὺς ἄγρας, 880, 1

ἢ τίς Ὀλυμπιάδων | θεῶν, ἢ ῥυτῶν 882, 3

βοσπορίων ποταμῶν | ἴδρις 884, 5

τὸν ἠμόθυμον εἴ | παθί 885, 6

πλαζόμενον | λεύσσαν ἀπύοι ; | σχέτλια γὰρ 886, 7, 8

ἐμέ γε τὸν μακρῶν ἀλάταν πόνων 888

οὐρίῳ μὴ πελάσαι δρόμα,

ἀλλ' ἀμενηνὸν ἄνδρα μὴ λεύσσειν ὅπου. 890

TEK. ἰὼ, ἰὼ μοί μοι.

SEMICH. Vero sodales classicos nos scilicet.

SEMICH. Quid ergo ?

SEMICH. Latus occidentis omne vestigavimus.

SEMICH. Habesne ?

875

SEMICH. Multum laboris : nihil mihi ultra se obtulit.

SEMICH. Nec uspiam ipsum solis orientis plagam  
Existit ullus rite qui monstret mihi.

CH. \ Quis ergo, quis mihi,  
Quis hominum vigilibus

880

Mari speculis sedens ;

Cælivagisve viis

Solens quæ Dea,

Fluminibusve freten-

sibus, ferum virum inde

885

Sicubi vidit pa-  
lantem, ubi est, nuntiet ?

Grave fuerit enim, si

Post tot labores vagos

Cursu non potui assequi ;

Ast me hominem imbecillem, ubi est, non cernere.

890

TEO, Heu me ! heu me !

- ΧΟ. τίνος βοή πάραυλος ἐξέβη νάπους;  
 ΤΕΚ. ἰὼ τλήμων.
- ΧΟ. τὴν δουρίληπτον δύσμορον νύμφην ὄρῳ  
 Τέκμησσαν, οἴκτῳ τῷδε συγκεκραμένην. 895
- ΤΕΚ. οἴχωκ', ὄλωλα, διαπεπόρθημαι, φίλοι.
- ΧΟ. τί δ' ἐστίν;
- ΤΕΚ. Αἴας ὃδ' ἡμῖν ἀρτίως νεοσφαγῆς  
 κεῖται, κρυφαίῳ φασγάνῳ περιπτυχῆς.
- ΧΟ. ἰὼ μοι, ἐμῶν νόστων· στροφὴ β'. 900  
 ᾗ μοι, κατέπεφνες, ἀναξ,  
 τόνδε συνναύταν· ᾧ τάλαι·  
 ᾧ ταλαίφρων γύναι.
- ΤΕΚ. ὡς ᾗδε τοῦδ' ἔχοντος, αἰάζειν πάρα.
- ΧΟ. τίνος ποτ' ἄρ' ἔπραξε χειρὶ δύσμορος; 905
- ΤΕΚ. αὐτὸς πρὸς αὐτοῦ· δῆλον· ἐν γάρ οἱ χθονὶ  
 πηκτὸν τόδ' ἔγχος περιπετὲς κατηγορεῖ.  
 στροφὴ γ'.
- ΧΟ. ᾗ μοι ἐμᾶς ἄτας· | οἷος ἄρ' αἰμάχθης, 908, 9  
 ἄφρακτος φίλων· 910
- CH. Heu ! cuja vox hæc proxime e nemore exiit ?  
 ΤΕC. Heu me miseram !  
 CH. Sponsam misellam, bellica captam manu,  
 Video Tecmessam paribus affinem malis. 895  
 ΤΕC. Perii : occidi : actum est : vita, amici, exacta sum !  
 CH. Quid est novi ?  
 ΤΕC. Ajax, cæde confectus nova,  
 Jacet cruentus ense furtivo incubans.  
 CH. De reditu actum est mi. 900  
 Interficis istum  
 Tuum sodalem, inquam :  
 Ajax O miser,  
 O misera femina.  
 ΤΕC. Ut ipsa res est nata, nunc gemere addecet.  
 CH. Sed cuja ad hanc rem est usus infelix manus ? 905  
 ΤΕC. Sua ipsa dextra, ut res docet : quod et quidem  
 Hærens, humoque fixus ensis arguit.  
 CH. Heu miserum casum !  
 Tene cruentasti  
 Amicorum carens ? 910

ἐγὼ δ', ὁ πάντα κωφὸς, ὁ πάντ' αἰῶδες,  
κατημέλησα. πᾶ, πᾶ  
κεῖται ὁ δυστράπελος,  
δυσώνυμος Αἴας ;

ΤΕΚ. οὔτοι θεατός· ἀλλά νιν περιπτυχεῖ 915  
φάρει καλύψω τῷδε παμπήδην, ἐπεὶ  
οὔδεις ἂν, ὅστις καὶ φίλος, τλαίη βλέπειν  
φυσῶντ' ἄνω πρὸς ῥῖνας, ἔκ τε φοινίας  
πληγῆς μελανθὲν αἶμ' ἀπ' οἰκείας σφαγῆς.  
οἷ μοι, τί δράσω ; τίς σε βαστάσει φίλων ; 920  
ποῦ Τεῦκρος ; ὡς ἀκμαῖος, εἰ βαίη, μόλοι,  
πεπτῶτ' ἀδελφὸν τόνδε συγκαθαρμόσαι.  
ᾧ δύσμορ' Αἴας, οἷος ἂν οἴως ἔχεις,  
ὡς καὶ παρ' ἐχθροῖς ἀξίος θρήνων τυχεῖν.

ΧΘ. ἔμελλες, τάλας, | ἔμελλες χρόνῳ ἀντιστ. ἀ. 925, 6  
στερεόφρων | ἄρ' ᾧδ' ἐξανύσειν κακὰν 926, 7  
μοῖραν ἀπειρεσίῳν | πόνων· τοῖά μοι 928, 9  
πάννυχα καὶ φαέθοντ' ἄρα

Egone eo usque stipes ? ego  
Ita negligens fui hujus ?  
Hic, hic

Pervicus, atque sui  
Jacet ominis Ajax.

Τεc. Nefas videre : verum ego isthoc pallio 915  
Totum obvolutum corpus amicto obtegam :  
Namque illum, amicus si quis est, contra obtui  
Non queat anhelis follicantem naribus  
Et ex cruento vulnere atrum sanguinem.  
Heu misera, quid agam ? quis te amicorum efferet ? 920  
Ubi Teucer ? adesset, siquidem adesset, tempori,  
Sui cadaver fratris ut componeret.

Qualis vir Ajax, qualiter miser jaces,  
Miserandum et ipsis hostibus spectaculum.

СНО. Labore ergo improbo 925  
Volueras miseriis-  
que fungier ; et quidem  
Functus es. Usque adeo  
Mihi talia  
Perdus acri animo 930

ἀνεστέναζες, ἠμόφρων,  
ἐχθοδόπ' Ἀτρείδαις, | οὐλίφ' σὺν πάθει. 932, 3

μέγας ἄρ' ἦν ἐκεῖνος ἄρχαν χρόνος  
πημάτων, ἦμος ἀριστόχειρ 935

[Ἀχιλλέως] ὄπλων ἐκείτ' ἀγὼν πέρι.

ΤΕΚ. ἰὼ μοί μοι.

ΧΟ. χωρεῖ πρὸς ἦπαρ, οἶδα, γενναία δύη.

ΤΕΚ. ἰὼ μοί μοι.

ΧΟ. οὐδέν σ' ἀπιστῶ καὶ δῖς οἰμῶξαι, γύναι, 940  
· τοιοῦδ' ἀποβλαφθεῖσαν ἀρτίως φίλου.

ΤΕΚ. σοὶ μὲν δοκεῖν ταῦτ' ἔστ', ἐμοὶ δ' ἄγαν φρονεῖν.

ΧΟ. ξυναυδῶ.

ΤΕΚ. οἶ μοι, τέκνον, πρὸς οἷα δουλείας ζυγὰ  
χωροῦμεν· οἶοι νῶν ἐφειστᾶσι σκοποί. 945

ΧΟ. ἦ μοι ἀναλγήτων 947, 8  
δισσῶν ἐθρόησας ἀναυ- | δον

ἔργον Ἀτρειδᾶν τᾶδ' ἄχει. 948  
ἀλλ' ἀπείργοι θεός.

Gemendo signa jam dabas  
Hostifica, et pernox,  
Erga Atridas duces.  
Ea fuit, ea labis  
Princeps dies; quæ dedit  
Judicium acre vir-  
tutis et ergo Achillis arma tradidit.

ΤΕC. Eheu!

CHO. Generosa cura penita transit viscera.

ΤΕC. Eheu!

CHO. Nil mirum et iterum, mulier, ejularier, 940  
Orbata tali quæ modo careas viro.

ΤΕC. Opinio ad te, sensus ad me pertinet.

CHO. Fatemur.

ΤΕC. O nate, quod nos servitutis nunc manet  
Jugum! quibusve premimur insessoribus! 945

CHO. Ah geminum sensi  
Te facta profari  
Nefanda imperato-  
rum huic magno malo.  
Sed repellat Deus.

ΤΕΚ. οὐκ ἂν τάδ' ἔστη τῆδε, μὴ θεῶν μέτα. 950

ΧΟ. ἄγαν γ' ὑπερβριθῆς τόδ' ἄχθος ἤνυσαν.

ΤΕΚ. ταιόνδε μέντοι Ζηνὸς ἢ δεινὴ θεὸς  
Παλλὰς φυτεύει πῆμ', Ὀδυσσείως χάριν. 953

ἀντιστρ. γ'.

ἦ ῥα κελαινώπαν | θυμὸν ἐφυβρίζει 954, 5

πολύτλας ἀνῆρ, 956

γελαῖ δὲ τοῖσδε μαινομένοις ἄχεσιν

πολὺν γέλωτα, φεῦ, φεῦ,

ξύν τε διπλοῖ βασιλῆς

κλύοντες Ἀτρεΐδαι. 960

ΤΕΚ. οἷδ' οὖν γελώντων, κάπιχαιρόντων κακοῖς  
τοῖς τοῦδ'· ἴσως τοι, κεῖ βλέποντα μὴ πόθουν,  
θανόντ' ἂν οἰμώξειαν ἐν χρεῖα δορός.  
οἱ γὰρ κακοὶ γνώμαισι, τὰγαθὸν χερσῶν  
ἔχοντες, οὐκ ἴσασι, πρὶν τις ἐκβάλη. 965  
ἐμοὶ πικρὸς τέθνηκεν, ἢ κείνοισ γλυκὺς,  
αὐτῷ δὲ τερπνός· ὦν γὰρ ἠράσθη τυχεῖν,  
ἐκθήσαθ' αὐτῷ, θάνατον, ὄνπερ ἦθελε.

ΤΕC. Non accidissent hæc, Deis nolentibus. 950

ΧΗO. Sed mole nimium nos gravi premunt mali.

ΤΕC. Tales ruinas, creta supremo Jove,  
Minerva Ulyssis sæva molitur vicem.

ΧΗO. Quam tacite secum 955

Mente dolosa vir

Renidens, obstrepens

Cachinnat, et super domini

Rabie et furore ridet.

Heu! heu!

Tum autem et, ubi audierint hæc,

Duces duo Atridæ. 960

ΤΕC. Atqui cachinnent, hominis insultent malis.

Fortassis et si vivo honorem non dabant,

Flebunt peremptum martio in discrimine.

Namque homo sinistra mente possessum bonum

Nunquam prius percipere, quam amisit, solet. 965

Mors ejus illis dulcior, gravior mihi,

Ipsi suavis; namque habet quorum arserat

Amore, mortem, cujus appetens fuit.

τί δῆτα τοῦδέ γ' ἐγγέλῳεν ἂν κάτα ;  
 θεοῖς τέθνηκεν οὗτος, οὐ κείνοισιν, οὔ. 970  
 πρὸς ταῦτ' Ὀδυσσεὺς ἐν κενοῖς ὑβριζέτω.  
 Αἴας γὰρ αὐτοῖς οὐκέτ' ἐστίν· ἀλλ' ἐμοὶ  
 λιπὼν ἀνίας καὶ γόους διοίχεται.

## ΧΟΡΟΣ.

ΤΕΥ. ἰὼ μοί μοι.

ΧΟ. σίγησον· αὐδὴν γὰρ δοκῶ Τεύκρου κλύειν, 975  
 βοῶντος ἄτης τῆσδ' ἐπίσκοπον μέλος.

## ΤΕΥΚΡΟΣ, ΧΟΡΟΣ.

ΤΕΥ. ᾧ φίλτατ' Αἴας, ᾧ ξύναιμιον ὄμμ' ἐμοὶ,  
 ἄρ' ἠμπόληκας, ὥσπερ ἡ φάτις κρατεῖ

ΧΟ. ὄλωλεν ἀνὴρ, Τεῦκρε, τοῦτ' ἐπίστασο.

ΤΕΥ. ᾧ μοι, βαρείας ἄρα τῆς ἐμῆς τύχης. 980

ΧΟ. ὡς ᾧδ' ἐχόντων— ΤΕΥ. ᾧ τάλας ἐγὼ, τάλας.

ΧΟ. πάρα στενάζειν. ΤΕΥ. ᾧ περισπερχές πάθος.

ΧΟ. ἄγαν γε, Τεῦκρε. ΤΕΥ. φεῦ τάλας· τί γὰρ τέκνον  
 τὸ τοῦδε ; ποῦ μοι γῆς κυρεῖ τῆς Τρωάδος ;

Quid vero in illum riserint tantum? neque

Occubuit illis ille, non: verum Deis. 970

Ad hæc Ulysses perperam ergo rideat:

Judicio eorum perit Ajax: at meo

Defunctus abiit lacrimis et luctibus.

ΤΕΥC. Heu! heu!

ΧΟ. Audita Teucris vox, mihi ut videor: tace. 975

Porro quiritat carmen affine huic malo.

ΤΕΥC. O frater Ajax, o mihi carum caput,

Itane alea omnis jacta, ut omnes autumant?

ΧΟ. Actum est: vir ille, quod scias, Teucris, occidit.

ΤΕΥC. O asperam gravemque fortunam meam! 980

ΧΟ. Ut nata res est—

ΤΕΥC. Heu ego miser, miser!

ΧΟ. Plane gemendum est.

ΤΕΥC. O gravissimum malum!

ΧΟ. Hoc, Teucris, verum est.

ΤΕΥC. Heu miser! quid? filius

Illius in quo Troadis situs loco est?

- ΧΟ. μόνος παρὰ σκηναῖσιν. ΤΕΥ. οὐχ ἴσον  
τάχος 985  
 δῆτ' αὐτὸν ἄξεις δεῦρο, μή τις, ὡς κενῆς  
 σκύμνον λεαίνης, δυσμενῶν ἀναρπάση;  
 ἴθ', ἐγκόνει, ξύγκαμνε· τοῖς θανούσιν τοι  
 φιλοῦσι πάντες κείμενοις ἐπεγγελαῖν.
- ΧΟ. καὶ μὴν ἔτι ζῶν, Τεῦκρε, τοῦδέ σοι μέλειν 990  
 ἐφίεθ' ἀνῆρ κείνος, ὥσπερ οὖν μέλει.
- ΤΕΥ. ᾧ τῶν ἀπάντων δὴ θραμάτων ἐμοὶ  
 ἄλγιστον, ᾧν προσεῖδον ὀφθαλμοῖς ἐγώ·  
 ὁδός θ' ὁδῶν πασῶν ἀνιάσασα δὴ  
 μάλιστα τοῦμὸν σπλάγχχον, ἣν δὴ νῦν ἔβην, 995  
 ᾧ φίλτατ' Αἴας, τὸν σὸν ὡς ἐπυσθόμην  
 μόρον, διώκων κᾶξιχνοσκοπούμενος.  
 ὀξεῖα γάρ σου βάξις, ὡς θεοῦ τινός,  
 διῆλθ' Ἀχαιοὺς πάντας, ὡς οἴχει θανῶν.  
 ἀγὰ κλύων δείλαιος, ἐκποδῶν μὲν ᾧν, 1000  
 ὑπεστέναζον· νῦν δ' ὄρῶν, ἀπόλλυμαι.  
 οἴ μοι.

- CHO. *Illum intus.* 985  
 TEUC. *Illum quam potest celerrume  
 Huc intus educ: ne quis, ut catulum unicum  
 Orbæ lænæ, malevolus rapere occupet.  
 Abi: move te: curre: nam jacentibus  
 Omnes student se mortuis illudere.*
- C O. *Sed adhuc et idem vivus ille sedulo  
 Curare tibi mandavit, ut curas quidem.* 990
- TEUC. *O omnium unquam, quæ quidem oculis viderim,  
 Spectaculum horridissimum et gravissimum!  
 O præter omnes quas profectus sum antehac,  
 Lædens meum cor maxime hæc profectio,  
 Postquam tuæ, Ajax, mortis atrum nuntium  
 Sensi, insequens cuncta atque vestigans cate.  
 Nam citus Achivum castra pervolgaverat  
 Te jam perisse rumor, ut Dei, frequens.  
 Quæ quum miser longinquus audirem procul,  
 Absens gemebam; nunc videns pereo male.  
 Me miserum!* 1000



ἴδ', ἐκπάλυσον, ὡς ἴδω τὸ πᾶν κακόν.—  
 ὦ δυσδέατον ὄμμα, καὶ τόλμης πικρᾶς,  
 ὅσας ἀνίας μοι κατασπείρας φθίνεις. 1005  
 ποῖ γὰρ μολεῖν μοι δυνατὸν, εἰς ποίους βροτοὺς,  
 τοῖς σοῖς ἀρήξαντ' ἐν πόνοισι μηδαμοῦ ;  
 ἢ πού με Τελαμών, σὸς πατήρ, ἐμός δ' ἄμα,  
 δέξαιτ' ἂν εὐπρόσωπος ἰλέως τ' ἴσως,  
 χωροῦντ' ἄνευ σοῦ. πῶς γὰρ οὔχ; ὅτῳ πάρα 1010  
 μηδ' εὐτυχοῦντι μηδὲν ἥδιον γελαῖν.  
 οὔτος τί κρύψει; ποῖον οὐκ ἐρεῖ κακόν ;  
 τὸν ἐκ δορᾶς γεγῶτα πολεμίου νόθον,  
 τὸν δειλίᾳ προδόντα καὶ κακανδρεία  
 σέ, φίλτατ' Αἴαν, ἢ δόλοισιν, ὡς τὰ σὰ 1015  
 κράτη θανόντος καὶ δόμους νέμωμι σάυς.  
 τοιαῦτ' ἀνήρ ἀύσοργος, ἐν γήρᾳ βαρὺς,  
 ἐρεῖ, πρὸς οὐδὲν εἰς ἔριν θυμούμενος.  
 τέλος δ', ἀπαστὸς γῆς ἀπορρίφθῆσομαι,  
 δοῦλος λόγοισιν ἀντ' ἐλευθέρου φανείς. 1020  
 τοιαῦτα μὲν κατ' οἶκον· ἐν Τροίᾳ δέ μοι

Velum aufer, omne ut quidquid est, videam malum.—  
 O dira species perpetrata atrociter,  
 Quot corde curas obserens moreris mihi ! 1005  
 Quæ nunc adibo regna ? quos homines petam ?  
 Qui non, in tua re crepera, amice juverim.  
 Telamon meus tuusque communis pater  
 Lætus me et hilari fronte reducem scilicet  
 Sine te recipiet : quippini ? qui vel neque 1010  
 In re secunda gaudio diffunditur.  
 Cuinam ille dicto parcat aut convicio ?  
 Me spurium, et ipsa bellica præda satum,  
 Ignaviane mentis, an metu, an dolo  
 Te prodidisse, frater Ajax, ut tuas 1015  
 Domos et omnem possiderem habentiam.  
 Talia severus perperam profabitur  
 Asper senecta, jurgii atrox homo.  
 Solo paterno eliminabor denique  
 Sermone patris servus, et liber tamen. 1020  
 Et hæc quidem domi. Ast me in arvis Troicis

- πολλοὶ μὲν ἐχθροὶ, παῦρα δ' ὠφελήσιμα.  
καὶ ταῦτα πάντα, σοῦ θανόντος, εὐρόμην.  
οἴμοι, τί δράσω; πῶς σ' ἀποσπάσω πικροῦ  
τοῦδ' αἰόλου κνώδοντος, ᾧ τάλας, ὑφ' οὗ 1025  
φονέως ἄρ' ἐξέπνευσας; εἶδες, ὡς χρόνῳ  
ἔμελλέ σ' Ἑκτωρ, καὶ θανῶν, ἀποφθίσειν;  
σκέψασθε, πρὸς θεῶν, τὴν τύχην δυοῖν βροτοῖν.  
Ἑκτωρ μὲν, ᾧ δὴ τοῦδ' ἐδωρήθη πάρα,  
ζωστῆρι πρισθεῖς ἰππικῶν ἐξ ἀντύγων, 1030  
ἐκνάπτετ' αἰὲν, ἔς τ' ἀπέψυξεν βίον·  
οὔτος δ' ἐκείνου τήνδε δωρεὰν ἔχων,  
πρὸς τοῦδ' ὄλωλε θανασίμῳ πεσήματι.  
ἄρ' οὐκ Ἐρινὺς τοῦτ' ἐχάλκευσε ξίφος,  
κἀκεῖνον Ἄιδης, δημιουργὸς ἄγριος; 1035  
ἐγὼ μὲν ἂν καὶ ταῦτα καὶ τὰ πάντ' αἰεὶ  
φάσκοιμι ἂν ἀνθρώποισι μηχανᾶν θεούς·  
ὅτῃ δὲ μὴ τάδ' ἐστὶν ἐν γνώμῃ φίλα,  
κεῖνός τ' ἐκεῖνα στεργέτω, κἀγὼ τάδε.  
XO. μὴ τεῖνε μακρὰν, ἀλλ' ὅπως κρύψεις τάφῳ 1040

**Odere multi, sed favent paucissimi :**

**Isthuncque fructum morte percipio tua.**

**Perii: quid ergo? quomodo te, inquam, exuam**

**Dirissimo isthoc ense, sub quali heu tibi** 1025

**Carnufice vita perit? Hector denique,**

**Necne sciebas, te peremit mortuus.**

**Videte casus, per deos, duum virum.**

**Illo, quod Ajax munerarat, balteo**

**Trajectus Hector e curulibus rotis,** 1030

**Raptatus usque est, donicum expirasceret:**

**Contra iste capiens munus illius manu,**

**Incubuit illi, morte pessima cadens.**

**Mirum, ni utrumque munus, ensem hunc scilicet**

**Furia, et id Orcus fabricarit balteum.** 1035

**Ego censeo ista, et talia pleraque omnia**

**Deos supremos in homines molirier.**

**Diversa sed qui sentit aut alia omnia,**

**Sententia sua stet ille, ego mea.**

**CHO. Orationem comprime, atque ut hunc virum** 1040

Φράζου τὸν ἄνδρα, χῶς τι μυθήσει τάχα.  
βλέπω γὰρ ἐχθρὸν φῶτα· καὶ τάχ' ἂν κακοῖς  
γελῶν, ἃ δὴ κακοῦργος ἐξίκοιτ' ἀνήρ.

ΤΕΥ. τίς δ' ἐστίν, ὄντιν' ἄνδρα προσλεύσσεις στρατοῦ;

ΧΟ. Μενέλαος, ᾧ δὴ τόνδε πλοῦν ἐστείλαμεν. 1045

ΤΕΥ. ὄρῳ· μαθεῖν γὰρ, ἐγγύς ἂν, οὐ δυσπετήης.

ΤΕΥΚΡΟΣ, ΜΕΝΕΛΑΟΣ, ΧΟΡΟΣ.

ΜΕ. οὔτος, σὲ φωνῶ τόνδε τὸν νεκρὸν χερσῶν  
μὴ ξυγκομίζειν, ἀλλ' ἐὰν ὅπως ἔχει.

ΤΕΥ. τίνος χάριν τοσόνδ' ἀνήλωσας λόγον;

ΜΕ. δοκοῦντ' ἐμοί, δοκοῦντα δ' ὅς κραίνει στρατοῦ. 1050

ΤΕΥ. οὐκ οὐκ ἂν εἴποις, ἦντιν' αἰτίαν προδείεις;

ΜΕ. ὄθ' οὐνεκ' αὐτὸν ἐλπίσαντες οἴκοθεν  
ἄξειν Ἀχαιοῖς ξύμμαχόν τε καὶ φίλον,  
ἐξεύρομεν ζητοῦντες ἐχθρία Φρυγῶν  
ὅστις στρατῷ ξύμπαντι βουλεύσας φόνον, 1055  
νύκτωρ ἐπεστράτευσεν, ὡς ἔλοι δορί·  
κεῖ μὴ θεῶν τις τήνδε πείραν ἔσβησεν,  
ἡμεῖς μὲν ἂν τήνδ', ἦν ὄθ' εἴληχεν, τύχην,

Mandes sepulchro, quidve dicas, provide.

Adest parum vir æquus: et forte advenit,

Utpote malignus, nostra ut insultet mala.

ΤΕΥC. Quis est ab ipso quem vides exercitu?

ΧΟ. Menelaus; is cui classis ista militat. 1045

ΤΕΥC. Video: propinquus quum sit, agnosci potest.

ΜΕΝ. Heus te volo: istud manibus efferas cave  
Tuis cadaver: verum, ut est, missum face.

ΤΕΥC. Cui ista verba funditasti gratia?

ΜΕΝ. Visum mihi, et cui paret ipse exercitus. 1050

ΤΕΥC. Quod nomen isti rei prætexitur?

ΜΕΝ. Quod quem putavi eduxe patria domo  
Amicum Achivis, auxilii fidissimi,  
Deprensus ille Phrygibus est inimicior.  
Totis stativis namque moliens necem 1055  
Impressionem nocte, ut occidat, facit.  
Quod ni Deum aliquis impetum interceptet hunc,  
Omnes ad unum nos quidem illius vicem

θανόντες· ἂν προῦκείμεθ' αἰσχίστῳ μόρῳ  
 οὗτος δ' ἂν ἔζη· νῦν δ' ἐνήλλαξεν θεός, 1060  
 τὴν τοῦδ' ὕβριν πρὸς μῆλα καὶ ποιμένας πεσεῖν.  
 ὧν οὐνεκ' αὐτὸν οὔτις ἔστ' ἀνὴρ σθένων  
 τοσοῦτον, ὥστε σῶμα τυμβεύσαι τάφῳ  
 ἀλλ' ἀμφὶ χλωρὰν ψάμαθον ἐκβεβλημένος,  
 ὄρνισι φορβὴ παραλίοις γενήσεται. 1065  
 πρὸς ταῦτα μηδὲν δεινὸν ἐξάρης μένος.  
 εἰ γὰρ βλέποντος μὴ ὀδυνήθημεν κρατεῖν,  
 πάντως θανόντος γ' ἄρξομεν, καὶ μὴ θέλης,  
 χερσὶν παρευθύοντες. οὐ γὰρ ἔσθ' ὅπου  
 λόγων ἀκοῦσαι ζῶν ποτ' ἠθέλησ' ἐμῶν. 1070  
 καίτοι κακοῦ πρὸς ἀνδρὸς, ἀνδρα δημότην  
 μηδὲν δικαιοῦν τῶν ἐφεστώτων κλύειν.  
 οὐ γὰρ ποτ' οὔτ' ἂν ἐν πόλει νόμοι καλῶς  
 φέροιντ' ἂν, ἔνθα μὴ καθεστήκη δέος·  
 οὔτ' ἂν στρατός γε σωφρόνως ἄρχοιτ' ἔτι, 1075  
 μηδὲν φόβου πρόβλημα μηδ' αἰδοῦς ἔχων.  
 ἀλλ' ἀνδρα χρῆ, καὶ σῶμα γεννήσῃ μέγα,

Internecivo funere expositi illico  
 Essemus, ast is viveret. Verum Deus 1060  
 Hominis furorem avertit in pecua et greges.  
 Nemo ergo tantis viribus pollens homo  
 Existat, illum condere ut tumulo audeat.  
 Projectus atenim flavæ arenæ littore  
 Circummarinis pabulum alitibus fuat. 1065  
 Ne adhæc superbos tolle nimium spiritus.  
 Nam si manus nil potuit in vivum mea,  
 In mortuum ergo poterit. Etiam ingratiis  
 Vim faciam, ubi is se comparare noluit,  
 Præcepta vivus ut capesseret mea. 1070  
 Quanquam illud animi est improbi, cum plebs homo  
 Parere nil se postulat melioribus.  
 Nam sancta jura perperam ac leges vigent  
 In urbe, cui non constat obsequii modus :  
 Exercitique nulla sunt moderamina, 1075  
 Cui nulla vis est nec pudoris nec metus.  
 Sed si quis usquam est mole crementa artuum,

- δοκεῖν πεσεῖν ἄν, καὶ ἀπὸ μικροῦ κακοῦ.  
 θεός γὰρ ᾧ πρόσθετιν αἰσχύνῃ δ' ὁμοῦ,  
 σωτηρίαν ἔχοντα τόνδ' ἐπίστασο. 1080  
 ὅπου δ' ὑβρίζειν, δρᾶν δ', ἃ βούλεται, πάρα,  
 ταύτην νόμιζε τὴν πόλιν χρόνῳ ποτὲ  
 ἐξ αὐρίων δραμοῦσαν ἐς βυθὸν πεσεῖν.  
 ἀλλ' ἐστάτω μοι καὶ θεός τι καίριον  
 καὶ μὴ δοκῶμεν, δρᾶντες ἄν ἠδῶμεθα, 1085  
 οὐκ ἀντιτίσειν αὐτοῖς ἄν λυπώμεθα.  
 ἔρπει παραλλὰξ ταῦτα. πρόσθεν οὗτος ἦν  
 αἰδῶν ὑβριστής· νῦν δ' ἐγὼ μέγ' αὖ φρονῶ,  
 καὶ σοὶ προφωνῶ τόνδε μὴ θάπτειν, ὅπως  
 μὴ τόνδε θάπτων, αὐτὸς ἐς ταφὰς πέσης. 1090
- ΧΟ.** Μενέλαε, μὴ γνώμας ὑπαστήσας σοφὰς,  
 εἴτ' αὐτὸς ἐν θανοῦσιν ὑβριστῆς γένη.
- ΤΕΥ.** οὐκ ἄν ποτ', ἄνδρες, ἄνδρα θουμάσαιμ' ἔτι,  
 ὅς μῆδ' ἐν ἄν γοναῖσιν, εἴδ' ἁμαρτάνει,  
 ὅθ' οἱ δοκοῦντες εὐγενεῖς πεφυκέναι, 1095  
 τοιαῦτ' ἁμαρτάνουσιν ἐν λόγοις ἔπη.

Is ruere sese speret et minimo malo.

Nam qui timoris et pudoris compos est,

Hunc posse spera sospitem consistere :

1080

Sed ubi licentia omnis est injuriæ,

Tunc et statum urbis postmodo tandem illius

Cursu e secundo pessum iturum existima.

Tamen timoris et mihi constet modus :

Nec est, quod ubi quid egerim, ut mihi sit bene,

1085

Non et rependam tantidem, ut mihi sit male.

Vicissitates hæc habent : iste antea

Fastu tumebat : nunc ego fastus gero.

Ita funerare hunc opere maximo veto,

Ne et ipse, dum istum funeras, funus fuas.

1090

**СНО.** Menelae, ne post dicta sapienter tua

Videaris ipse injuriosus mortuis.

**ТКУС.** Nil mirum, amici, si quid errare assolent

Homines nec ullis incluti natalibus ;

Quandoquidem et errant talibus verbis viri

1095

Propage celebres, atque nobiles domi.

ἄγ', εἴπ' ἀπ' ἀρχῆς αὔθις, ἧ σὺ φῆς ἄγειν.  
 τοὶ ἄνδρ' Ἀχαιοῖς δεῦρο σύμμαχον λαβάν;  
 οὐκ αὐτὸς ἐξέπλευσεν, ὡς αὐτοῦ κρατῶν;  
 ποῦ σὺ στρατηγεῖς τοῦδε; ποῦ δέ σοι λεῶν 1100  
 ἔξεστ' ἀνάσσειν, ἂν ὄδ' ἠγεῖτ' οἴκοθεν;  
 Σπάρτης ἀνάσσαν ἦλθες, οὐχ ἡμῶν κρατῶν  
 οὐδ' ἔσθ' ὅπου σοι τόνδε κοσμήσαι πλεον  
 ἀρχῆς ἐκείτο δεσμός; ἢ καὶ τῶδε σέ.  
 ὕπαρχος ἄλλων δεῦρ' ἐπλευσας, οὐχ' ἄλων 1105  
 στρατηγός, ὥστ' Ἀΐαντος ἠγεῖσθαί πατα.  
 ἀλλ' ὥνπερ ἄρχεις ἄρχε, καὶ τὰ σέμν' ἔπη  
 κόλαζ' ἐκείνου· τόνδε δ', εἴτε μὴ σὺ φῆς,  
 εἴθ' ἄττερος στρατηγός, ἐς ταφὰς ἐγὼ  
 θήσω δικαίως, οὐ τὸ σὸν δείσας στόμα. 1110  
 οὐ γάρ τι τῆς σῆς οὔνεκ' ἐστρατεύσατο  
 γυναικός, ὥσπερ οἱ πάνου πολλοῦ πλέω  
 ἀλλ' οὔνεχ' ὄρκων, αἷσιν ἦν ἐνώματος,  
 σοῦ δ' οὐδέν· οὐ γὰρ ἠξίου τοὺς μηδένας.  
 πρὸς ταῦτα, κλείους δεῦρο κήρυκας λαβάν. 1115

Primum hoc mihi inque, Dicis isthunc te virum  
 Adduxe, Achivis socius armorum ut foret?  
 Non ipse per se venit, imperio suo?  
 Tune imperator ejus es, qui gentibus 1100  
 Quibus fuit dux ille, nullus imperas.  
 Non noster es dux ipse, sed Spartæ imperas.  
 Nec est quod id sit attributum jus tibi,  
 Ut imperare potius ei, quam ut is tibi.  
 Obnoxius, non imperator omnium, 1105  
 Venisti, ut Ajacem obsequi tibi postules.  
 Quorum ipse rex es, hos rege: imperia in eos  
 Magnidicus inhihe gravia: ego hunc, seu tu vetas,  
 Seu prætor alius, rite tandem et ordine  
 Condam sepulchro, nil tuas veritus minas. 1110  
 Non feminæ tuæ ergo is huc profectus est,  
 Ut gravibus auctorata gens periculis;  
 Sed ob sacratum jus Jovisque sagmina,  
 Non ob te: ut qui et nihili inanes penderet.  
 Stipare ad ista plurimis præconibus, 1115

καὶ τὸν στρατηγὸν, ἦκε· τοῦ δὲ σοῦ ψόφου  
οὐκ ἂν στραφείην, ἔς τ' ἂν ἦς οἶός περ εἶ.

ΧΟ. οὐδ' αὖ τοιαύτην γλῶσσαν ἐν κακοῖς φιλῶ·  
τὰ σκληρὰ γάρ τοι, κὰν ὑπέρδικ' ἦ, δάκνει.

ΜΕ. ὁ τοξότης ἔοικεν οὐ σμικρὸν φρονεῖν. 1120

ΤΕΥ. οὐ γὰρ βάνουσον τὴν τέχνην ἐκτησάμην.

ΜΕ. μέγ' ἂν τι κομπάσειας, ἀσπίδ' εἰ λάβοις.

ΤΕΥ. κὰν φίλος ἀρκέσαιμι σοί γ' ἄπλισμένῳ.

ΜΕ. ἢ γλῶσσά σου τὸν θυμὸν ὡς δεινὸν τρέφει.

ΤΕΥ. ζῦν τῷ δικαίῳ γὰρ μέγ' ἔξεστιν φρονεῖν. 1125

ΜΕ. δίκαια γὰρ τόνδ' εὐτυχεῖν, κτείναντά με;

ΤΕΥ. κτείναντα; δεινὸν γ' εἶπας, εἰ καὶ ζῆς θανών.

ΜΕ. θεὸς γὰρ ἐκσώζει με, τῶδε δ' οἴχομαι.

ΤΕΥ. μὴ νῦν ἀτίμα θεοῦς, θεοῖς σεσωσμένος.

ΜΕ. ἐγὼ γὰρ ἂν ψέξαιμι δαιμόνων νόμους; 1130

ΤΕΥ. εἰ τοὺς θανόντας οὐκ ἔῃς θάπτειν παρών.

ΜΕ. τοὺς γ' αὐτὸς αὐτοῦ πολεμίους· οὐ γὰρ καλόν.

ΤΕΥ. ἦ σοὶ γὰρ Αἴας πολέμιος προὔστη ποτέ;

ΜΕ. μισοῦντ' ἐμίσουν· καὶ σὺ τοῦτ' ἠπίστασο.

Nec non duce ipso: tu strepens nil me moves.

Per me quidem tibi esse eum, qui sis, licet.

ΜΕΝ. Periculosum est talia in malis loqui.

ΤΕΥC. Acerba, quamvis æqua, verba vellicant.

ΜΕΝ. Et gloriari plurimum arcitenens solet. 1120

ΤΕΥC. Illiberalem non enim artem exerceo.

ΜΕΝ. Si scutum haberes, gloriares scilicet.

ΤΕΥC. Congrediar, etiam veles, armato tibi.

ΜΕΝ. Quam pascit acres lingua spiritus tua!

ΤΕΥC. Fiducia æqui tollere animos fas mihi. 1125

ΜΕΝ. Fas nempe et illum, me perempto, vivere?

ΤΕΥC. Huic perempto? vivis ergo mortuus.

ΜΕΝ. Me sospitarunt numina: huic vero occidi.

ΤΕΥC. Dis sospitatus ergo ne temnas Deos.

ΜΕΝ. Egon' supremas temnerem leges Deum? 1130

ΤΕΥC. Ita si vetares mortuos tumularier.

ΜΕΝ. Meos veto hostes ipse: non enim addecet.

ΤΕΥC. Unquam tibi Ajax pectore advorso obstitit?

ΜΕΝ. Fuit hostis hosti: quod tibi et gnarum fuit.

ΤΕΥ. κλέπτης γὰρ αὐτοῦ ψηφοποιὸς εὐρέθης. 1135

ΜΕ. ἐν τοῖς δικασταῖς, κούκ ἐμοὶ, τόδ' ἐσφάλη.

ΤΕΥ. πόλλ' ἂν κακῶς λάθρα σὺ κλέψειας κακά.

ΜΕ. τοῦτ' εἰς ἀνίαν τοῦπος ἔρχεται τινί.

ΤΕΥ. οὐ μᾶλλον, ὡς ἔοικεν, ἢ λυπήσομεν.

ΜΕ. ἐν σοι φράσω· τόνδ' ἐστὶν οὐχὶ θαπτόν. 1140

ΤΕΥ. σὺ δ' ἀντακούσει τοῦτον, ὡς τεθάψεται.

ΜΕ. ἤδη ποτ' εἶδον ἄνδρ' ἐγὼ, γλώσση θρασὺν,

ναύτας ἐφορμήσαντα χειμῶνος τὸ πλεῖν,

ᾧ φθέγμ' ἂν οὐκ ἂν εὗρες, ἠνίκ' ἐν κακῷ

χειμῶνος εἶχετ', ἀλλ' ὑφ' εἵματος κρυφείς, 1145

πατεῖν παρεῖχε τῷ θέλοντι ναυτίλων.

οὔτω δὲ καὶ σέ, καὶ τὸ σὸν λάβρον στόμα,

σμικροῦ νέφους τάχ' ἂν τις ἐκπνεύσας μέγας

χειμῶν κατασβέσειε τὴν πολλὴν βοήν.

ΤΕΥ. ἐγὼ δέ γ' ἄνδρ' ὄπωπα μαρτίας πλέων, 1150

ὅς ἐν κακοῖς ὑβρίζει τοῖσι τῶν πέλας.

κατ' αὐτὸν εἰσιδὼν τις ἐμφερῆς ἐμοὶ,

ὄργην θ' ὁμοῖος, εἶπε τοιοῦτον λόγον, —

ΤΕΥC. Nam quem doloso clepseris suffragio. 1135

ΜΕΝ. Hæc arbitrorum lata culpa, non mea.

ΤΕΥC. Perplura fraude frausus es volens mala.

ΜΕΝ. Alicujus animum pungit hæc oratio.

ΤΕΥC. Non tam, ut videtur, quam te ego pungam mea.

ΜΕΝ. Unum eloquar : tumultandus hic nullo modo est. 1140

ΤΕΥC. Audi vicissim et tu istud : hunc tumultabimus.

ΜΕΝ. Vidi tolitiloquente lingua præditum,

Qui navigare suasset insano mari,

Stupere eundem, quando tempestas eum

Turbaret, ac sese involutum palliis 1145

Cuivis terendum calce vectori dare.

Sed te, impetumque incicurem linguæ tuæ,

È nube parva magna tempestas ruens

Restinguet, et clamore compescet gravi.

ΤΕΥC. Ego autem inanem et perperum vidi virum, 1150

Aliena propter insolescentem mala.

Quem cum videret moribus quidam mihi

Formæque similis, talibus præsens monet ;



- "Ανδραπε, μὴ δρᾷ τοὺς τεθνηκότας κακῶς·  
 εἰ γὰρ ποιήσεις, ἴσθι πημανούμενος.— 1155  
 τοιαῦτ' ἀνόλβον ἀνδρ' ἐνουθέτει παρών.  
 ὄρῳ δέ τοί κιν, κᾶστιν, ὡς ἐμοὶ δοκεῖ,  
 οὐδεὶς ποτ' ἄλλος ἢ σύ. μῶν ἠνιξάμην;  
**ΜΕ.** ἀπειμι· καὶ γὰρ αἰσχρὸν, εἰ πύθοιτό τις,  
 λόγοις κολάζειν, ᾧ βιάζεσθαι πάρα. 1160  
**ΤΕΥ.** ἀφερπέ νυν· κἀμοὶ γὰρ αἴσχιστον κλύειν  
 ἀνδρὸς ματαίου, φλαυρ' ἔπη μυθουμένου.

ΧΟΡΟΣ, ΤΕΥΚΡΟΣ.

- ΧΟ.** ἔσται μεγάλης ἔριδος τις ἀγών.  
 ἀλλ', ὡς δύνασαι, Τεῦκρε, ταχύνας,  
 σπεῦσον κοίλην κάπετόν τιν' ἰδεῖν 1165  
 τῷδ', ἔνθα βροτοῖς τὸν ἀείμνηστον  
 τάφον εὐρώεντα καδέξει.  
**ΤΕΥ.** καὶ μὴν ἐς αὐτὸν καιρὸν οἶδε πλησίον  
 πάρεσιν ἀνδρὸς τοῦδε παῖς τε καὶ γυνή,  
 τάφον περιστελοῦντε δυστήνου νεκροῦ. 1170

' Amice, ne sis mortuis injurius ;  
 ' Aliter manet te, me vide, infortunium.' 1155  
 Istis monebat nullius rei virum.

Quin tueor illum : non is alius, ut reor,  
 Fuerit, nisi tu : nonne conjeci bene ?  
**ΜΕΝ.** Abscedo : nam quæ turpitude velle eum  
 Sermone castigare, qui cogi potest ! 1160

**ΤΕΥC.** Abscede : nam quam turpe et inhonestum est mihi,  
 Attendere homini effutienti inania !

**CΗΟ.** Atrox litis certamen erit.  
 Quantum potis es, propera, Teucer,  
 Fossamque cavam citus huic cura ; 1165  
 Ubi perpetua celebrem cunctis  
 Tumulum cum laude tenebit.

**ΤΕΥC.** At ecce præsto tempori adsunt proxumè  
 Et gnatus hujus atque particeps tori,  
 Ut exsequantur rite funus mortui. 1170

## ΤΕΥΚΡΟΣ, ΧΟΡΟΣ, ΤΕΚΜΗΣΣΑ, ΕΥΡΥΣΑΚΗΣ.

ὦ παῖ, πρόσελθε δεῦρο, καὶ σταθεῖς πέλας  
 ἰκέτης ἔφαψαι πατρός, ὅς σ' ἐγείνατο.  
 Δάκει δὲ προστρόπαιος, ἐν χερσὶν ἔχων  
 κόμας ἐμὰς, καὶ τῆσδε, καὶ σαυτοῦ τρίτου,  
 ἰκτῆριον Δησαυρόν· εἰ δέ τις στρατοῦ 1175  
 βία σ' ἀποσπάσειε τοῦδε τοῦ νεκροῦ,  
 κακὸς κακῶς ἄδαπτος ἐκπέσοι χθονός,  
 γένους ἅπαντος ῥίζαν ἐξημημένος  
 αὐτῶς, ὅπωςπερ τόνδ' ἐγὼ τέμνω πλόκον.  
 ἄχ' αὐτόν, ὦ παῖ, καὶ φύλασσε, μηδέ σε 1180  
 κινήσῃ τις, ἀλλὰ προσπεσὼν ἔχου.  
 ὑμεῖς τε μὴ γυναῖκες ἀντ' ἀνδρῶν πέλας  
 παρέστατ', ἀλλ' ἀρήγετ', ἔς τ' ἐγὼ μόλω  
 τάφου μεληθεῖς τῷδε, καὶν μηδεὶς ἐᾷ.

## ΧΟΡΟΣ, ΤΕΚΜΗΣΣΑ, ΕΥΡΥΣΑΚΗΣ.

ΧΟ. τίς ἄρα νέατος ἐς πότε λήξει      στροφή ἁ. 1185  
 πολυπλάγκτων ἐτέων ἀριθμὸς,  
 τὰν ἀπαυστον αἰὲν ἐμοὶ  
 δορυσσόντων μόχθων

O puer, ades dum: age, accidas supplex patri,  
 Qui te in supernas lucis oras edidit:  
 Illi asside suppliciter, et manibus tene  
 Meas et hujus et tuas itidem comas,  
 Supplicia velamenta. Quod si exerciti 1175  
 Quidam aggreditur mortuo te avellere,  
 Tollatur insepultus e medio male,  
 Et eruatur genere toto stirpitus,  
 Qualiter ego istum præseco crinem manu.  
 Puer, tene illum: serva, habe: nec te statu 1180  
 Demoveat aliquis; ast inhære huic accidens.  
 Nec, o sodales, pro viris muliebriter  
 Vos gerite; sed juvate, donec venero  
 Tumulum huic procurans, nullus id sinat licet.

Οχο. Reciprocifuga temporis ætas 1185  
 Numerosique volumen ævi,  
 Quando desinet miseri  
 Tot ærumnas belli

ἄταν ἐπάγων  
 ἀνὰ τὰν εὐρώδῃ Τροίαν, 1190  
 δύστανον ὄνειδος Ἑλλάνων;  
 ὄφελε πρότερον αἰδέερα δῦναι ἀντιστ. ἀ.  
 μέγαν, ἢ τὸν πολύκοινον Ἄιδαν,  
 κείνος ἀνὴρ, ὃς στυγερῶν  
 ἔδειξ' ὄπλων Ἑλλα- 1195  
 σιν κοινὸν Ἄρη.  
 (ἰὼ πόνοι πρόγονοι πόνων,)  
 κείνος γὰρ ἔπερσεν ἀνθρώπους.  
 ἐκείνος οὐ στεφάνων, στροφή β'.  
 οὔτε βαθειῶν κυλίπων 1200  
 νεῖμεν ἐμοὶ τέρψιν ὀμιλεῖν,  
 οὔτε γλυκὺν αὐλῶν ὄτοβον,  
 δύσμορος, οὔτ' ἐννυχίαν  
 τέρψιν ἰαύειν.  
 ἐρώτων δ', 1205  
 ἐρώτων ἀπέπαυσεν, ᾧ μοι.  
 κείμαι δ' ἀμέριμνος οὔτως,

Nobis duplicans  
 Residem ad Trojam, Trojam inquam, 1190  
 Probrum maculamque Græcorum.  
 Utinam is, utinam in ætheris oras  
 Prius, ipsum aut penetrasset orcum,  
 Quisquis unquam funerea  
 In Argivos primus  
 Belli arma tulit; 1195  
 Criminum heu caput omnium!  
 Is namque homines trucidavit.  
 Is corollarum epulas,  
 Dulceque delenifici  
 Omne meri proluvium idem, 1200  
 Idemque sonos flexanimos  
 Abstulit: is noctivaga  
 Furta voluptatum amoris, 1205  
 Amoresque abolevit. Heu! heu!  
 Nunc hic jaceo otiosus,

αἰὲ πυκιναῖς δρόσοις  
 τεγγόμενος κόμας, λυγρᾶς  
 μνήματα Τροίας. 1210  
 καὶ πρὶν μὲν ἐννουχίου  
 δείματος ἦν μοι προβολὰ  
 καὶ βελέων Δούριος Αἴας·  
 νῦν δ' οὗτος ἀνεῖται στυγερῶ  
 δαίμονι· τίς μοι, τίς ἔτ' αὖν 1215  
 τέρψις ἐπέσται ;  
 γενοίμαν  
 ἴν' ὑλᾶεν ἔπεστι πόντου  
 πρόβλημ' ἀλίκλυστον, ἄκραν  
 ὑπὸ πλάκα Σουνίου, 1220  
 τὰς ἱεράς ὅπως προσεί-  
 ποιμεν Ἀθάνας.

ΤΕΥΚΡΟΣ, ΤΕΚΜΗΣΣΑ, ΕΥΡΥΣΑΚΗΣ, ΧΟΡΟΣ.

ΤΕΥ. Καὶ μὴν ἰδὼν ἔσπευσα τὸν στρατηλάτην  
 Ἄγαμέμνον' ἡμῖν δεῦρο τόνδ' ὀρμώμενον.  
 δῆλος δέ μοιστὶ σκαιὸν ἐκλύσων στόμα. 1225

Aquæ pluvio caput  
 Rore madens, iniqua Tro-  
 jæ monumenta. 1210  
 Ante mihi noctipetas  
 Insidias propulerat  
 Atque sagittas ferus Ajax :  
 Nunc ipse jacet luctifica  
 Sorte. Quis ergo mihi amor, 1215  
 Quæve voluptas placebit ?  
 Uti essem, O utinam essem, ubi unda  
 Rupes lavitur marina  
 Sub æquore Sunii ; 1220  
 Alloquerer sacras uti  
 Tutus Athenas.

ΤΕΥC. Pedem citavi, cum viderem Agamemnonem  
 Ducem huc nec æquis incitatum passibus.  
 Sinistra quædam velle præ se fert loqui. 1225

ΤΕΥΚΡΟΣ, ΧΟΡΟΣ, ΑΓΑΜΕΜΝΩΝ, ΤΕΚΜΗΣΣΑ,  
ΕΥΡΥΣΑΚΗΣ.

ΑΓ. Σὲ θὰ τὰ δεινὰ ῥήματ' ἀγγέλλουσί μοι  
 τλῆναι κατ' ἡμῶν ᾧδ' ἀνοιμακτὶ χανεῖν.  
 σέ τοι, σέ τὸν τῆς αἰχμαλατίδος λέγω,  
 ἧ που τραφεῖς ἀν μητρὸς εὐγενοῦς ἀπο  
 ὑψήλ' ἐκόμπεις, καὶ π' ἀκρων ᾠδοιπόροις, 1230  
 ὅτ', οὐδὲν ἂν, τοῦ μηδὲν ἀντέστης ὑπερ.  
 κοῦτε στρατηγούς, οὔτε ναυάρχους μολεῖν  
 ἡμᾶς Ἀχαιῶν, οὔτε σοῦ, διαμόσω,  
 ἀλλ' αὐτὸς ἄρχαν, ὡς σὺ φῆς, Αἴας ἔπλει.  
 ταῦτ' οὐκ ἀκούειν μεγάλα πρὸς δούλων κακὰ ;  
 ποίου κέκραγας ἀνδρὸς ᾧδ' ὑπέρφρονα ; 1236  
 ποῖ βάντος, ἢ ποῦ στάντος, οὔπερ οὐκ ἐγώ ;  
 οὐκ ἄρ' Ἀχαιοῖς ἀνδρες εἰσὶ, πλὴν ὅδε ;  
 πικρὸς εἰοίγμεν τῶν Ἀχιλλείων ὅπλων  
 ἀγῶνας Ἀργείοισι κηρύξαι τότε, 1240  
 εἰ πανταχοῦ φανούμεθ' ἐκ Τεύκρου κακοῖ,  
 κοῦκ ἀρκέσει ποδ' ὑμῖν, οὐδ' ἠσσημένοις,

ΑΓ. Tune ille, quem superba dicta et aspera  
 Impune dixit fertur in nostrum caput ?  
 Tibi dico, captæ matris ancillæ genus.  
 Ingenua quod si sustulisset te parens,  
 Quantum tumeres, teque celsum attolleres, 1230  
 Cum litiges nulla in re, homo nulli rei.  
 Venisse nec nos classi rectores, neque  
 Duces Achivum, jurejurando autumas :  
 Sed juris Ajax, ut probas, venit sui.  
 An ista jus est dicta servos proloqui ? 1235  
 Quis ille, cui tu, tanta vociferans, studes ?  
 Quo contulit pedem, ubi stetit, ubi et non ego ?  
 An præter illum, nullum habent Græci virum ?  
 Ergo, ut videmur, iniqua promulgavimus  
 Armorum Achillis publice certamina, 1240  
 Si Teucer et nos ore convincit malos :  
 Nec sat probantur illa ne victis quidem,

εἶπεν, ἂ τοῖς πολλοῖσιν ἤρεσκεν κριταῖς·  
 ἀλλ' αἰὲν ἡμᾶς ἢ κακοῖς βαλεῖτέ που,  
 ἢ ξὺν δόλῳ κεντήσεθ' οἱ λελειμμένοι. 1245  
 ἐκ τῶνδε μέντοι τῶν τρόπων οὐκ ἂν ποτε  
 κατάστασις γένοιτ' ἂν εὐθενὸς νόμου,  
 εἰ τοὺς δίκη νικῶντας ἐξωθήσομεν,  
 καὶ τοὺς ὀπισθεν εἰς τὸ πρόσθεν ἄξομεν.  
 ἀλλ' εἰρκτίον τάδ' ἐστίν· οὐ γὰρ οἱ πλατεῖς,  
 οὐδ' εὐρύνητοι φῶτες ἀσφαλέστατοι· 1251  
 ἀλλ' οἱ φρονοῦντες εὖ κρατοῦσι πανταχοῦ.  
 μέγας δὲ πλευρὰ βοῦς ὑπὸ σμικρᾶς ὄμωσ  
 μάστιγος ὀρθὸς εἰς ὄδον πορεύεται.  
 καὶ σοὶ προσέρπον τοῦτ' ἐγὼ τὸ φάρμακον 1255  
 ὄρω τάχ', εἰ μὴ νοῦν κατακτῆσει τινά·  
 ὅς ἀνδρὸς οὐκέτ' ὄντος, ἀλλ' ἤδη σκιάς,  
 θαρσῶν ὑβρίζεις, κάξελευθεροστομεῖς.  
 οὐ σωφρονήσεις ; οὐ μαθῶν ὅς εἶ φύσιν,  
 ἄλλον τιν' ἄξεις ἄνδρα δεῦρ' ἐλεύθερον, 1260  
 ὅστις πρὸς ἡμᾶς ἀντὶ σοῦ λέξει τὰ σά ;

Hac stare qua tot censuere iudices :  
 Verum probris nos undique incillabitis,  
 Furtim aut petetis, impotes victoriæ. 1245  
 Istis ab animis moribusque eimodi  
 Nunquam asseretur legibus suus status,  
 Si exigemus jure vincentes loco,  
 Et postputandos ante collocabimus.  
 Sed comprimenda hæc : non lacertosi viri, 1250  
 Vastoque virium impetu, ii tutissimi :  
 Sed ubique vincunt, mente qui sanâ cluent.  
 Flagro admonentur pollulo glebarii .  
 Validi triones rectum itiner insistere :  
 Cui generis in te remedium video cito 1255  
 Expetere, ni te sapere postules bene.  
 Qui natus illo, qui umbra inanis, non vir est,  
 Gestis petulce, loqueris et proterviter.  
 Non sapere disces ? non, tuorum conscius  
 Natalium, hominem liberum adduces mihi, 1260  
 Orationem qui dabit tuam vicem ?

- σοῦ γὰρ λέγοντος οὐκέτ' ἂν μάθοιμι· ἐγὼ  
 τὴν βάρβαρον γὰρ γλῶσσαν οὐκ ἔπαυω.
- ΧΟ. εἴθ' ὑμῖν ἀμφοῖν νοῦς γένοιτο σωφρονεῖν  
 τούτου γὰρ οὐδὲν σφῶν ἔχω λῶον φράσαι. 1265
- ΤΕ. φεῦ· τοῦ θανόντος· ὡς ταχεῖά τις βροτοῖς  
 χάρις διαρρέει, καὶ προδοῦσ' ἀλίσκεται,  
 εἰ σοῦ γ' ὄδ' ἀνήρ οὐδ' ἐπὶ σμικρῶν λόγων,  
 Αἴας, ἔτ' ἴσχει μνήστιν, οὐ σὺ πολλάκις  
 τὴν σὴν προτείων προῦκαμες ψυχὴν δορεῖ 1270  
 ἀλλ' οἴχεται δὴ πάντα ταῦτ' ἐρρίμμένα.  
 ὦ πολλὰ λέξας ἄρτι καινόνητ' ἔπη,  
 οὐ μνημονεύεις οὐκέτ' οὐδὲν, ἠνίκα  
 ἐρκέων ποθ' ὑμᾶς οὔτος ἐγκεκλημένους,  
 ἤδη τὸ μηδὲν ὄντας ἐν τροπῇ δορός, 1275  
 ἐρρύσατ' ἐλθὼν μοῦνος, ἀμφὶ μὲν νεῶν  
 ἄκροισιν ἤδη ναυτικοῖς ἐδωλίοις  
 πυρὸς φλέγοντος, εἰς δὲ ναυτικὰ σκάφη  
 πηδῶντος ἄρδην Ἑκτορος τάφρων ὕπερ;  
 τίς ταῦτ' ἀπεῖρξεν; οὐχ' ὄδ' ἦν ὁ δρᾶν τάδε,

- Nam te loquente dicta me incertant tua ;  
 Ut qui loquelam barbaram haud intelligam.
- СН. Utrique vestrum Dii bonam mentem duint :  
 Nil melius e re quod sit amborum, precer. 1265
- ТКУС. Heu quam citatim mortuorum gratia  
 Ingrata cedit, atque partes deserit.  
 Siquidem hic nec etiam ob parva dictu munia  
 Meminit tui, Ajax ; cujus olim gratia  
 Tuo periculo tot pericla exhauseras : 1270  
 Sed omnis iste fluxit ingratus labos.  
 O proloquute perpera atque inania,  
 Oblitus adeo es, quando nos in praelio  
 Periculosis impeditos casibus,  
 Nulla salutis spe, atque vorsos in fugam 1275  
 Eripuit iste vos suo adventu ; foris  
 Cum fureret ardens ignis in navalibus,  
 Flammis adultus, inque classem nauticam  
 Irrueret Hector varicans vallum impete  
 Quis hæc repressit ? non is est qui fecit hæc, 1280

ὄν οὐδαμοῦ φῆς οὐδέ· συμβῆναι ποδί ; 1281  
 ἄρ' ὑμῖν οὗτος ταῦτ' ἔδρασεν ἔνδικα ;  
 χῶτ' αὖθις αὐτὸς Ἕκτορος μόνος μόνου,  
 λαχὼν τε κἀκέλευστος, ἦλθεν ἀντίος,  
 οὐ δραπέτην τὸν κληῖρον ἐς μέσον καθεῖς 1285  
 ὑγράς ἀρούρας βῶλον, ἀλλ' ὅς εὐλόφου  
 κυνῆς ἔμελλε πρῶτος ἄλμα κουφιεῖν ;  
 ὄδ' ἦν ὁ πρᾶσσαν ταῦτα· σὺν δ' ἐγὼ παρῶν,  
 ὁ δοῦλος, οὐκ τῆς βαρβάρου μητρὸς γεγώς.  
 δύστηνε, ποῖ βλέπων ποτ' αὐτὰ καὶ θεοῖς ; 1290  
 οὐκ οἶσθα, σοῦ πατρὸς μὲν ὅς προῦφου πατῆρ,  
 ἀρχαῖον ὄντα Πέλοπα βάρβαρον Φρύγα ;  
 Ἄτρεα δ', ὅς αὖ σ' ἔσπειρε, δυσσεβέστατον  
 προθέντ' ἀδελφῶν δειπνον οἰκείων τέκνων ;  
 αὐτὸς δὲ μητρὸς ἐξέφους Κρήσσης, ἐφ' ἣ 1295  
 λαβὼν ἐπακτὸν ἀνδρ' ὁ φιλύσας πατῆρ,  
 ἐφῆκεν ἑλλοῖς ἰχθυῖαι διαφθοράν.  
 τοιοῦτος ἂν, τοιᾶδ' ὀνειδίζεις σποράν ;  
 ὅς ἐκ πατρὸς μὲν εἰμι Τελαμῶνος γεγώς,

Quem contulisse nuspiam pedem autumas ?

Veron' is ille fecit hæc, et sedulo ?

Cum nec vocatus, sorte, sed ductus, manum

Conseruit, acri comparatus Hectori :

Nec enim fugacem jecerat sorticulam 1285

Glebæ madentis uber, ast quæ primitus

Educta casside impetum citasceret.

Hæc ille fecit ; atque ego una interfui,

Ego servus, atque matre barbarâ editus.

Hæc verba stulte cum strepis, quo respicis ? 1290

Nescis tui qui prosator patris fuit,

Pelops vetustus, eum fuisse barbarum ?

Tuum satorem autem Atreum sacerrimum

Fratri vorandos apposuisse liberos ?

Te mater autem Cressa protulit, suus 1295

Quam deprehendit cum viro alieno pater,

Mutisque jecit pabulum natantibus ?

Taline talis objicis genus mihi ;

Telamone qui sum patre prognatus, meam



ὅστις στρατοῦ τὰ πρῶτ' ἀριστεύσας, ἐμὴν 1300  
 ἴσχει ζύνευον μητέρ' ; ἢ φύσει μὲν ἦν  
 βασίλεια, Λαομέδοντος· ἐκκριτον δέ νιν  
 δῶρημα κείνῳ ἔδωκεν Ἀλκμήνης γόνος.  
 ἄρ' ἢ δ' ἀριστεύς ἐξ ἀριστεῶν δυοῖν  
 βλαστῶν ἂν αἰσχύνοιμι τοὺς πρὸς αἵματος, 1305  
 οὓς νῦν σὺ, τοιοῖσδ' ἐν πόνοισι κειμένους,  
 ὠδρεῖς ἀδάπτους, οὐδ' ἐπαισχύνει λέγων ;  
 εὔ νῦν τόδ' ἴσθι, τοῦτον εἰ βαλεῖτέ που,  
 βαλεῖτε χήμας, τρεῖς ὁμοῦ ζυγκειμένους·  
 ἐπεὶ καλόν μοι τοῦδ' ὑπερπονουμένῳ 1310  
 θανεῖν προδήλως μᾶλλον, ἢ τῆς σῆς ὑπερ  
 γυναικὸς, ἢ τοῦ σοῦ θ' ὀμαίμονος, λέγω.  
 πρὸς ταῦθ', ὄρα μὴ τοῦμόν, ἀλλὰ καὶ τὸ σόν·  
 ὡς εἴ με πημανεῖς τι, βουλήσει ποτὲ  
 καὶ θειλὸς εἶναι μᾶλλον, ἢ 'ν ἐμοὶ θρασύς. 1315

ΧΟΡΟΣ, ΑΓΑΜΕΜΝΩΝ, ΟΔΥΣΣΕΥΣ, ΤΕΥΚΡΟΣ,  
 ΤΕΚΜΗΣΣΑ, ΕΥΡΥΣΑΚΗΣ.

ΧΟ. ἀναξ Ὀδυσσεῦ, καιρὸν ἴσθ' ἐληληθῶς,  
 εἰ μὴ ξυνάψων, ἀλλὰ συλλύσων πάρει.

Qui præmium virtutis ex exercitu 1300  
 Habuit parentem concubinam, regio  
 E stirpe Laomedontis ; eximiamque ei  
 Præda olim ab omni muneravit Hercules ?  
 Ergo optumus, duobus optimatibus  
 Satus, dehonesto generis auctores mei ? 1305  
 Quos insepultos, in laboribus sitos  
 Istis, repellis ; nec pudet jactantiæ ?  
 Sed certus esto, si virum hunc repellitis,  
 Omnino nos tres et simul repellitis.  
 Nam pro hoc mihi periclitanti, nobilem 1310  
 Oppetere mortem melius est, quam pro tua  
 Uxore ; quam pro fratre germano tuo.  
 Ad ista, cura non meam rem, sed tuam.  
 Si noxis aliqua re mihi, ignavissimus  
 Fortasse malis esse quam audacissimus. 1315  
 CH. Adesse, Ulysse, te putato tempori,  
 Nisi hos nevis dirimere, sed committere.

- ΟΔ. τί δ' ἔστιν, ἄνδρες; τηλόθεν γὰρ ἠσφόμην  
βοὴν Ἀτρείδων τῶδ' ἐπ' ἀλκίμῳ νεκρῷ.
- ΑΓ. οὐ γὰρ κλύοντές ἐσμεν εἰσχίστους λόγους, 1320  
ἄναξ Ὀδυσσεῦ, τοῦδ' ὑπ' ἀνδρὸς ἀρτίως;
- ΟΔ. ποίους; ἐγὼ γὰρ ἀνδρὶ συγγνώμην ἔχω  
κλύοντι φλαῦρα, συμβαλεῖν ἔπη κακῶς.
- ΑΓ. ἤκουσεν αἰσχρὰ δρῶν γὰρ ἦν τοιαῦτα μέ.
- ΟΔ. τί γάρ σ' ἔδρασεν, ὥστε καὶ βλάβην ἔχειν;
- ΑΓ. οὐ φησ' εἶσεν τόνδε τὸν νεκρὸν ταφῆς 1326  
ἄμοιρον, ἀλλὰ πρὸς βίαν θάψειν ἐμοῦ.
- ΟΔ. ἔξεστιν οὖν εἰπόντι τάληθ' ἢ φίλῳ,  
σοὶ μηδὲν ἦσσον ἢ πάρος ζυνηρετμεῖν;
- ΑΓ. εἶπ' ἢ γὰρ εἶην οὐκ ἂν εὔφρονῶν, ἐπεὶ 1330  
φίλον σ' ἐγὼ μέγιστον Ἀργείων νέμω.
- ΟΔ. ἄκουέ νυν. τὸν ἄνδρα τόνδε, πρὸς θεῶν,  
μὴ τλῆς ἄδαπτον ᾧδ' ἀναλγήτως βαλεῖν.  
μηδ' ἢ βία σε μηδαμῶς νικησάτω  
τοσόνδε μισεῖν, ὥστε τὴν δίκην πατεῖν. 1335  
κάμοι γὰρ ἦν ποθ' οὔτος ἔχθιστος στρατοῦ,

- UL. Quid est, amici? vox Atridarum procul  
Super hoc valente mortuo mihi accidit.
- AG. At non, Ulysse, verba dictu infamia 1320  
Et probra ab isto nuper exaudivimus?
- UL. Quæ probra? culpam haud commeret, me iudice,  
Si quis male audiendo, respondet male.
- AG. Male audiit: namque ille me affecit male.
- UL. Affecit adeon' ut tibi siet male? 1325
- AG. Nam qui insepultum se hoc omissurum neget  
Cadaver, ut non tumulet injussu meo.
- UL. Licetne amico proloqui verum tibi  
Tua haud minore, quam prius, cum gratia?
- AG. Licet nam et esse cæteroqui injurium: 1330  
Præcipuum amicum cum te in Argivis putem.
- UL. Audi: per ego te cælites, ne projici  
Virum insepultum siris inclementius;  
Nec eousque te odii provehat licentia,  
Ut omne jusque fasque prosubigas pede. 1335  
Mihi omnium ille pessume infensus fuit,

- ἐξ οὗ κρᾶτησα τῶν Ἀχιλλείων ὄπλων.  
 ἀλλ' αὐτὸν ἔμπας ὄντ' ἐγὼ τοιόνδ' ἐμοὶ  
 οὐκ οὐκ ἀτιμάσαιμι ἄν, ὥστε μὴ λέγειν  
 ἐν ἄνδρ' ἰδεῖν ἄριστον Ἀργείων, ὅσοι . 1340  
 Τροίαν ἀφικόμεσθα, πλὴν Ἀχιλλέως.  
 ὥστ' οὐκ ἂν ἐνδίκως γ' ἀτιμάζοιτό σοι.  
 οὐ γάρ τι τοῦτον, ἀλλὰ τοὺς θεῶν νόμους  
 φθείροις ἄν· ἄνδρα δ' οὐ δίκαιον, εἰ θεῶν,  
 βλάπτειν τὸν ἐσθλὸν, οὐδ' εἰ μισῶν κυρῆς. 1345  
 ΑΓ. σὺ ταῦτ', Ὀδυσσεῦ, τοῦδ' ὑπερμαχεῖς ἐμοί;  
 ΟΔ. ἔγωγ' ἐμίσειν δ', ἠνίκ' ἦν μισεῖν καλόν.  
 ΑΓ. οὐ γὰρ θεῶν καὶ προσεμβῆναί σε χρεῖ;  
 ΟΔ. μὴ χαῖρ', Ἀτρεΐδη, κέρδεσιν τοῖς μὴ καλοῖς.  
 ΑΓ. τὸν τοι τύραννον εὐσεβεῖν οὐ ράδιον. 1350  
 ΟΔ. ἀλλ' εὖ λέγουσι τοῖς φίλοις τιμὰς νέμειν.  
 ΑΓ. κλύειν τὸν ἐσθλὸν ἄνδρα χρεῖ τῶν ἐν τέλει.  
 ΟΔ. παῦσαι κρατεῖς τοι, τῶν φίλων νικῶμενος.  
 ΑΓ. μέμνησ' ὅποιά φωτὶ τὴν χάριν δίδως.  
 ΟΔ. ὅδ' ἐχθρὸς ἀνὴρ, ἀλλὰ γενναῖός ποτ' ἦν. 1355

Ex quo arma Achilli lite nostra evicimus :

Sed tamen ego illum, tam male animatum mihi,

Non usque nauci fecerim, quin omnium

Illum virorum, post Achillem, acerrimum, 1340

Quicumque Trojam accessimus, vocaverim,

Ut flocci et illum facere, causæ non siet.

Nam non viro illi, sed Deorum legibus

Injurius sis. Cæterum virum bonum

Incessere haud jus mortuum, licet oderis. 1345

ΑΓ. Hæc isto, Ulysse, pro viro jurgas mihi?

UL. Plane sed odi, odisse cum licuit mihi.

ΑΓ. Non et jacenti te quoque insultare fas?

UL. Inhonestæ, Atrida, lucra ne placeant tibi.

ΑΓ. Ubique regem colere pietatem haud facul. 1350

UL. Scitum est, amicis gerere, morem et obsequi.

ΑΓ. Parere oportet regibus virum bonum.

UL. Quiesce; victus ore vicisti tuo.

ΑΓ. Memento quali gratiam hanc confers viro.

UL. Fuit mi hostilis ille, sed fortis tamen. 1355

- ΑΓ. τί ποτε ποιήσεις ; ἐχθρὸν ᾧδ' αἰδεῖ νέκυν ;  
 ΟΔ. νικᾷ γὰρ ἡ ῥετὴ με τῆς ἐχθρας πολύ.  
 ΑΓ. τοιοῖδε μέντοι φῶτες ἔμπληκτοι βροτῶν.  
 ΟΔ. ἢ κάρτα πολλοὶ νῦν φίλοι, καῦθις πικροί.  
 ΑΓ. τοιούσδ' ἐπαινεῖς δῆτα σὺ κτᾶσθαι φίλους ; 1360  
 ΟΔ. σκληρὰν ἐπαινεῖν οὐ φιλῶ ψυχὴν ἐγώ.  
 ΑΓ. ἡμᾶς σὺ δειλοὺς τῆδε θῆμέρα φανεῖς.  
 ΟΔ. ἄνδρας μὲν οὖν Ἕλλησι πᾶσιν ἐνδίκους.  
 ΑΓ. ἄνωγας οὖν με τὸν νεκρὸν θάπτειν ἔαν ;  
 ΟΔ. ἔγωγε· καὶ γὰρ αὐτὸς ἐνθάδ' ἴξομαι. 1365  
 ΑΓ. ἢ πάνθ' ὁμοῖα πᾶς ἀνὴρ αὐτῷ πονεῖ.  
 ΟΔ. τῷ γάρ με μᾶλλον εἰκὸς, ἢ ἑμαυτῷ πονεῖν ;  
 ΑΓ. σὸν γ' ἄρα τοῦργον, οὐκ ἐμὸν κεκλήσεται.  
 ΟΔ. ὡς ἂν ποιήσης, πανταχοῦ χρηστός γ' ἔσει.  
 ΑΓ. ἀλλ' εὖ γε μέντοι τοῦτ' ἐπίστασ', ὡς ἐγὼ 1370  
 σοὶ μὲν νέμοιμ' ἂν τῆσδε καὶ μείζω χάριν·  
 οὗτος δὲ κάκει ἄνθ' ἂν, ἔμοιγ' ὁμῶς  
 ἐχθιστος ἔσται· σοὶ δὲ δρᾶν ἔξεσθ' ἂν χρῆ.

- ΑΓ. Quid fiet, ubi sic mortuo hosti honorem habes ?  
 UL. Virtus movet me, quam simultates, magis.  
 ΑΓ. Sunt, qui solent hæc facere, vecordes viri.  
 UL. At qui boni fuere, post fiunt mali.  
 ΑΓ. Tales amicos esse postules tibi ? 1360  
 UL. Non laudo duram mentem et intractabilem.  
 ΑΓ. Tu nos probabis hoc die ignavissimos.  
 UL. At nos tu Achivis omnibus justissimos.  
 ΑΓ. Jubetis istud funus exsequi sinam ?  
 UL. Jubemus : idem nam manet nos exitus. 1365  
 ΑΓ. Ut rebus homines omnibus satagunt sui.  
 UL. Cujusne potius, quàm mei, satagerem ?  
 ΑΓ. Ita ut tuum hoc sit, non meum, quicquid rei est.  
 UL. Omnino, utrumvis feceris, bene feceris.  
 ΑΓ. Verum mihi istud autumanti, creduas, 1370  
 Vel majus isto munus attribuam tibi.  
 At vel sepulchro affectus, inimicus mihi  
 Erit iste : tu fac omne, quod facto est opus.

ΧΟΡΟΣ, ΤΕΥΚΡΟΣ, ΟΔΥΣΣΕΥΣ, ΤΕΚΜΗΣΣΑ,  
ΕΥΡΥΣΑΚΗΣ.

- ΧΟ. ὅστις σ', Ὀδυσσεῦ, μὴ λέγει γνώμην σοφὸν  
φῦναι, τοιοῦτον ὄντα, μᾶρός ἐστ' ἀνὴρ. 1375
- ΟΔ. καὶ νῦν γε Τεύκρω τὰ πὸ τοῦδ' ἀγγέλλομαι,  
ὅσον τότε ἔχθρὸς ἦν, τοσόνδ' εἶναι φίλος.  
καὶ τὸν θανόντα τόνδε συνθάπτειν θέλω,  
καὶ ξυμπονεῖν, καὶ μηδὲν ἐλλείπειν, ὅσον  
χρῆ τοῖς ἀρίστοις ἀνδράσιν πονεῖν βροτούς. 1380
- ΤΕ. ἀριστ' Ὀδυσσεῦ, πάντ' ἔχω σ' ἐπαινέσαι  
λόγοισι· καί μ' ἔψευσας ἐλπίδος πολὺ.  
τούτῳ γὰρ ὣν ἔχθριστος Ἀργείων ἀνὴρ,  
μόνος παρέστης χερσίν, οὐδ' ἔτλης παρῶν  
θανόντι τῷδε ζῶν ἐφυβρίσαι μέγα, 1385  
ὡς ὁ στρατηγὸς οὐπιβρόντητος μολῶν,  
αὐτὸς τε χῶ ξύναιμος ἠΐελησάτην  
λαβητὸν αὐτὸν ἐκβαλεῖν, ταφῆς ἄτερ.  
τοιγὰρ σφ' Ὀλύμπου τοῦδ' ὁ πρεσβεύων πατὴρ,  
μνήμων τ' Ἐρινύς, καὶ τελεσφόρος Δίκη 1390

- CH. Quicumque, Ulysse, sapere te non dixerit  
Talem virum et tantum, ille vero desipit. 1375
- UL. At ego interim prædico Teucrum in posterum  
Tantum paratum amare me, quantum oderam.  
Meamque opem isti funerando conferam,  
Meum laborem: nilque omittam, quod viris  
Præstare cunctos addecet fortissumis. 1380
- TEUC. Generose Ulysse, et omnia hæc dixisti bene,  
Et laudo, quamquam me fefellisti spei.  
Nam qui huic Achivum olim omnium inimicissimus,  
Juvisti amice solus hunc, et mortuo  
Vivus jacenti noluisti illudere, 1385  
Ut ille vecors imperator ac levis,  
Ipse, inquam, et alter frater, illum projici  
Studere lacerandum insepultum, inconditum.  
Qui illos Olympi rector hujus Jupiter,  
Diræque memores, atque perfida Ultio, 1390

κακούς κακῶς φθείρειαν, ὥσπερ ἦθελον  
 τὸν ἄνδρα λάβαις ἐμβαλεῖν ἀναξίως.  
 σὲ δ', ὦ γεραιοῦ σπέρμα Λαέρτου πατρὸς,  
 τάφου μὲν ὀκνῶ τοῦδ' ἐπιψαύειν ἑᾶν,  
 μὴ τῷ θανόντι τοῦτο δυσχερὲς ποιῶ. 1395  
 τὰ δ' ἄλλα καὶ ξύμπρασσε· κεί τινα στρατοῦ  
 θέλεις κομίζειν, οὐδὲν ἄλγος ἔξομεν.  
 ἐγὼ δὲ τ' ἄλλα πάντα πορσυνῶ· σὺ δὲ  
 ἀνὴρ κατ' ἡμᾶς ἐσθλὸς ὢν ἐπίστασο.  
 ΟΔ. ἀλλ' ἦθελον μὲν· εἰ δὲ μή' στί σοι φίλον 1400  
 πρᾶσσειν τάδ' ἡμᾶς, εἴμ', ἐπαινέσας τὸ σόν.

ΤΕΥΚΡΟΣ, ΧΟΡΟΣ, ΤΕΚΜΗΣΣΑ, ΕΥΡΥΣΑΚΗΣ.

ΤΕ. "Αλις· ἦδη γὰρ πολὺς ἐκτέταται  
 χρόνος· ἀλλ' οἱ μὲν κοίλην κάπετον  
 χερσὶ ταχύνετε· τοὶ δ' ὑψίβατον  
 τρίποδ' ἀμφίπυρον λουτρῶν ὀσίων 1405  
 θέσθ' ἐπίκαιρον· μία δ' ἐκ κλισίας  
 ἀνδρῶν ἴλη τὸν ὑπασπίδιον  
 κόσμον φερέτω.

Lacerandum uti istum projici immerito virum

Studuere, ita comes perduint malos male.

Sed, O propages clara Laertæ senis,

Non siverim te funus hoc contingere,

Ut nequid axim mortuo huic ingratiis. 1395

Quod potes, in aliis nos juva : et si quem exerciti

Abducere animo est, me lubente feceris.

Ego apparatus cætera ibo : te interim

In nos fuisse memineris munem virum.

UL. Velim quidem : at si munia ista me exsequi 1400

Tibi non amicum est, laudo consilium. Vale.

TEUC. Sat : tempus enim jam multum agitur.

Sed fossam pars, ite, capacem

Properate manu : pars tripes autem

Et lustralibus undis tepidum 1405

Ponite labrum : pars una domo

Efferat intus duri insignia

Arma duelli.

παῖ, σὺ δὲ πατρός γ', ὅσον ἰσχύεις,  
 φιλότῃτι Δίγων, πλευρὰς σὺν ἐμοὶ 1410  
 τάσδ' ἐπικούφισ'. ἔτι γὰρ Δερμαὶ  
 σύριγγες ἄνω φυσῶσι μέλαν  
 μένος. ἀλλ' ἄγε πᾶς, φίλος ὅστις ἀνῆρ  
 φησὶ παρεῖναι, σούσθω, βάτω,  
 τῷδ' ἀνδρὶ πονῶν τῷ πάντ' ἀγαθῷ· 1415  
 κούδενί πω λῶονι Δνητῶν  
 Αἴαντος, ὅτ' ἦν πότε, φωνῶ.

ΧΟ. Ἦ πολλὰ βροτοῖς ἐστὶν ἰδοῦσι  
 γνῶναι· πρὶν ἰδεῖν δ', οὐδεὶς μάντις  
 τῶν μελλόντων ὅτι πράξει. 1420

Sed tu, quantum potes, alme puer,  
 Patrios artus mecum amplexus, 1410  
 Attolle, leva : namque cruoris  
 Salientis adhuc tepidi tullii  
 Efflant : agesis, quisquis amicus  
 Ades hic præsens, propera, curre,  
 Impende viro forti officium. 1415  
 Ac nemo quidem, queis loquor, horum  
 Ajace fuit melior vir.

Сн. Quam multa viris licet expertis  
 Temere discere : sed inexpertus  
 Præsagus nemo futuri est. 1420

## COMMENTARY

ON THE

## AJAX OF SOPHOCLES.

1 a. 'Ασι is written by Porson without a diphthong. The penultimate in *ἀσι* is common. (Porson, Hecuba, 1172.)

1 b. Λάρτιος and Λαίρτιος are used by the tragedians for Λαίρτης.

1 c. δίδωκα, *I see*. The perfect is used for the present, especially in verbs whose present tense shows the commencement of the action: e. g. δίδωκα, Aj. 583; πιφόβημαι, 252; κίκλημαι: πίποισθα, 769: κίκραγα, 1236: ἄνωγα, 1364: οἶδα, 121: ἐκπίπληγμαι, 33: ἴσικα, 1120: κάτοιδα, 270. (Matthiæ, p. 738.)

2 a. δίδωκά σε *I see thee*, θηρώμενον *hunting after* (i. e. anxiously seeking), πιῦράν τιν' ἐχθρῶν *an opportunity of assailing the enemy*, (ὥστι) ἀρπάσαι (αὐτήν) *so as to seize upon it*.

2 b. The infinitive after ὥστι understood is a common construction: κηΐζω στόματος | προσπύξασθαι, Med. 1396. Λόγχας ἴραμαι διαμοιρᾶσαι, Hipp. 1373. Ἔδει συμμαχίης ἔξιυριθῆναι, Herod. v. 38. See Porson, Medea, 1396; and Matthiæ, p. 822.

2 c. Ἀρπάσαι, θηρώμενον, and κυνηγετοῦντα, are words of the chase.

2 d. πιῦρα, *attack*: as the Homeric πιεῖσθαι, to explore, to assail.

4 τάξιν ἰσχάτην. So Homer, Il. λ. 8: Ἥμιν ἱπ' Αἴαντος κλισίας Τελαμωνιάδαο, | ἠδ' ἱπ' Ἀχιλλῆος τοί ρ' ἰσχατα νῆας ἴστας | ἔρυσαν. And Euripides, Iphig. Aul. 288: Αἴας δ' ὁ Σαλαμῖνος ἔντροφος, | διξιδὸν κίρας | πρὸς τὸ λαϊὸν ζύναγι. | τῶν ἄσσον ἀρμι, πλάταισιν | ἰσχάταισι συμπλίκων, &c.

5 μετρούμενον, *measuring with the eye*, intently examining. Ἄνω τε καὶ κάτω τείχη μετρῶν, Phœn. 186.

6 νιοχάραχθ' i. e. νιοχάρακτα (χαράσσω), *fresh, lately impressed*.

7 εὔσ' ἐκφίρει, "*successfully conducts thee to the end of thy search*." Ἐκφίρειν implies 'to bring out into open and free space, what had been shut up and confined:' hence 'to bring a thing, in defiance of obstacles, to the place whither we were anxious to bring it.' Plato applies the word to *reasoning*, which leads out the disputant to a clear and safe conclusion: See Heindorf, Phœd. p. 43. In this sense, ἐκφίρειν is used intransitively for ἐκφίρεισθαι, Œd. Col. 1424. (Hermann.)

8 a. Λακαίνης: the dogs of Sparta were remarkable for their swiftness and quick scent. "Veloces Spartæ catulos," Georg. iii. 405. "Fulvus Lacon," H. Epod. 6. "Spartanâ gente Melampus," Met. iii. 208. "Spartanos Cretasque ligat," Phars. iv. 441. "Spartanos, genus audax avidumque feræ," Sen. Hip. 35. So Shakspeare, "They bay'd the bear with hounds of Sparta:" Mids. N. D. Act iv. Sc. i.

8 b. εὔριος, *having a quick scent, sagacious*, is either nominative; or genitive from εὔριον: the former construction is the more poetical: So πολύκιρων φόνον and εὔκιρων ἄγραν, at vv. 55 and 64, of this Play. (See Dr. Blomfield, Agam. 1061.)

8 c. Ἡ κύων: where there is no necessity of specifying the gender of a



males, but merely general notice is taken of them, the Greeks and Romans often use the feminine gender. So Horace, *cerva* for *cervus*, Od. i. l. 27. 'Visæque canes ululare,' Æn. vi.

9 a. *Τυγχάνυ*, *is*; used for *ιστί*: *τυγχάνω* is not to be construed with *στάζων*, for *στάζει*.

9 b. The *a* in *άνηρ* "the man", is long, in consequence of the crasis with the article *δ*. 'Ανήρ never lengthens the penultimate, except where it makes *άνίρος* in the genitive. As *άνίρος* is never used by the Attic poets in senarian, trochaic, or anapestic metre, they necessarily always shorten the first syllable of *άνήρ*: Porson, Phœniss. 1670. In the crasis of *δ άνήρ*, Dr. Blomfield prefers 'άνηρ; Dawes, *άνηρ*; Brunck, 'άνήρ. (See Preface to Blomfield's Prometheus, pp. x.—xii.: Elmsley, Medea, p. 157, 214: Matthiæ, p. 58.)

10 a. 'Ιδρῶτι may be referred to *κάρα* and *χίρας*, without understanding *αίματι* to *χίρας*.

10 b. *Ξιφοκτόνος* *murderous*, slaying with a sword; *ξιφόκτονος*, *murdered*, slain by the sword; the difference of active and passive being pointed out by the accent.

11 a. *παπταίνειν*, literally, *to look round on all sides*, is here used for *to look, view*. The word occurs, Antig. 1231, *τὸν δ' ἀγρίοις ὄσσοισι παπτήνας ὁ παῖς*.

11 b. *Εἰς* and *ἴσω* are the common forms of expression; *ἰς* and *ἴσω*, the poetic, which are never} adopted by the comedians, unless when compelled by the law of tragic metre. See *Elmsley*, (Medea, 88): who observes, that there are many words which have two forms; one common, used even by the comedians; the other, poetic, peculiar to the tragedians: for example, *γόνατα*, *δούλειος*, *ἰκεῖνος*, *ὄνομα*, *πλείων*, *φῶς*, *χειρῆς*, are the common forms; *γούνατα*, *δούλιος* (Ajax, 499), *κεῖνος* (Ajax, 6, 113, 220, &c. &c.), *μοῦνος*, *ξεῖνος*, *οὔνομα*, *πλίων* (Ajax, 1150), *φάος* (Ajax, 394, 709), *χίρας* (Ajax, 71, 336, &c.), are the poetic. The tragedians seldom use the common form, unless

where the poetic would violate a metrical law.

12 *ἔργον* for *χρεία*, *necessity, occasion, utility*. So *οὐδὲν ἔργον θρηνηῖσθαι*, 852. *Σιωπῆς οὐδὲν ἔργον*, Hippol. 915; *τόξων ἔργον*, Alcestis, 39.

13 *ὅτου (πρὸς) χάριν*, *on account of what, thou hast exerted or undertaken this earnest labour*. *Σπουδὴν ἴθου* for *ἰσπούδαζεις*. So *σπουδὴν τιθῆναι* for *σπουδάζειν*, Pyth. IV. 492; *αἶνον τιθ.* for *αἰνῶν*, Nem. I. 5; *πόνον τιθ.* for *πονῶν*, Æsch. Eumen. 276. *Πρόνοιαν τιθῆναι*, Ajax, 536.

14 a. 'ὦ φθίγμ' Ἀθάνας. A similar address occurs in Œd. C. 324; *ὦ πατρὸς καὶ κασιγνήτης ἥδιστα προσφωνήμαθ'*. The protection and favour, extended by Minerva to Ulysses, are well known from Homer: *Κλυθί μιν, Αἰγίοχοιο Διὸς τέκος, ἦτι μοι αἰεὶ | ἐν πάντισσι πόνοισι παρίστασαι, οὐδέ σε λήθω | κινύμενος, &c.* Il. κ'. 280. So Philoctetes, 134: *Νίκη τ' Ἀθάνας Πολιάς, ἢ σώζω μ' αἰεὶ*.

14 b. The Attic idiom requires *a*, not *η*, in the penult of Ἀθάνα; but though the Attics say Ἀθάνα, they do not say Ἀθαναία, but Ἀθηναία. (Porson.)

15 a. *εὔμαθις*, *easily known, or distinguished*.

15 b. Ἀποπτος, *discerned from a higher place, or seen at a distance*. Minerva may be supposed to be speaking 'e machinâ', while yet descending from heaven, in the more remote part of the stage. So Suidas explains the word by *πὸ ῥῶθιν ὀράμενος*. In a similar sense, Plutarch: *ἰερὸν εἰς τὴν ἀγορὰν ἀποπτον*, in Camillo. The poets generally represent the deities as manifesting themselves visibly to those with whom they converse, unless some especial cause require a concealment of their person. Minerva is visible to Ajax, during their colloquy.

15 c. Ὀμῶς (*nihilominus*) must be construed with *ἦς*, and not with *ἀκούω*: Ὀμῶς does not stand alone, as *tamen* in Latin, at the beginning of the proposition opposed to the restricting sentence; but is often annexed to the verb or participle, which is construed with *although*. *Καγὼ σ' ἰκνοῦμαι, καὶ γυνή περ οὖσ' Ὀμῶς*, Orest. 679. *Καίπερ οὐ δοκοῦνθ' Ὀμῶς*, Al-

cest. 957. Elmsley (Mus. Crit. i. 351, and Medea, 1216) and Matthiæ (§ 566) adduce several instances of this construction.

16 a. *ξυναρπάζω*, I quickly or easily apprehend, φρονί in my mind or sensation. *ξυναρπάζω*, as applied to quick mental perception, is used once only by Sophocles, but seems to be adopted by the comedians: Ἀρτυρίαν ξυνήρπασεν, "he quickly caught the art of seasoning," Alexis, in Athen. xii. Τούτῳ ξυνήρπασεν, Arist. Nub. 775.

16 b. *ξυναρπάζω*, not *συναρπάζω*: ξὺν is more Attic than σὺν, and is therefore adopted by modern scholars, whenever the metre will permit. (See Bishop Blomfield, Prometh. p. 4.) Thus *συμπισπωκίοντα*, 429; but *ξυμπισπών*, 467. Thus *σύμμαχον*, 1098; but *ξύμμαχον*, 90, 117, 1053. Thus *συνδίτους*, 296; but *ξυνδίτους*, 65.

17 a. *κῶδον*, properly, a bell; also wider end of a trumpet; by synecdoche, trumpet.

17 b. *χαλκίστομος*, loud, echoing; as Ἄρην χαλκοβόαν, CEd. C. 1041; and *χαλκίφωνος*, Il. s. 785: or brazen, in reference to the materials of the trumpet.

17 c. *Τυρρηνικῆς*, Tyrrhenian. The most common sorts of trumpets among the Greeks were six in number. The sixth was called *Σαλπίγξ Τυρρηνική*, because invented by *Tyrrhenus*, son of Hercules; or by the *Tyrrhenians*, from whom it was communicated to the Grecians by one Archondas, who came to assist the Heraclidæ. Its orifice was cleft, and sent forth an exceedingly loud and shrill sound; whence it became, of all the other trumpets, the most proper for engagements. The Scholiast observes, that Minerva's voice is resembled to the *Tyrrhenian* trumpet, because it was (*εὐμαθὲς*) easily known by reason of its loudness, as that trumpet excelled all others, and was, at the first hearing, easy to be distinguished from them. The tragedians, by a poetical anachronism, speak of the trumpet as being used in the heroic ages: Æschyl. Eum. 570. Eur. Rhes. 991. Phœniss. 1392.

17 d. The tragedians never use ββ for βσ, nor στ for σσ: Porson, Hecub. 8.

18 *ἐπίγνωσις* for the simple *ἔγνωσις*: see line 36. So *εἰσιδῶν*, 29. 70. 755. 1152. *ξυνίξις*, 593: *ὑπίκει*, 670: *παρήκυν*, 742: *κατακρήσασθαι*, 768. 1256: *εἰσερῶν*, 127: *εἰσάκουσι*, 789: *ἔξιφίσται*, 795: *κατοπτιυβίς*, 829: *διοίχεται*, 973: *προσιῶν*, 993: *ἀποφθίσιν*, 1027: *καθστήκη*, 1074: *προφωνῶ*, 1089: *ἰκνώζει*, 1128: *καθίξει*, 1167: *κατιύχη*, 392, &c. &c. See 163 c.

19 a. *βάσει κυκλοῦντι*, walking backwards and forwards. So Sophocles, Πολλὰς γὰρ ἴσχον φροντίδων ἰπιστάσις, | ἰδοῖς κυκλῶν ἑμαυτὸν εἰς ἀναστρεφῆν, Antig. 225. A similar passage occurs in Orestes, 625, *Μενίλας*, πῶ εὖν πῶδ' ἐπὶ συνεία κυκλιῖς, | διπλῆς μερίμνης διπτύχουσι ἰὼν ὁδοῦς;

19 b. *σακισφόρος*, shield-bearer; the peculiar epithet for Ajax. Αἶας πηλῶριος, φέρων σάκος, ἥντε πύργον, Il. H. 219. "Clypei dominus septemplicis Ajax," Ov. M. In allusion to this characteristic, the son of Ajax was called *Euryaces*.

20 *ἰχνηύω πάλαι*: *πάλαι* is often used with a verb in the present tense; δὲ πάλαι ζῆτις, Oed. T. 450. Philoct. 913. 'Jambudum ausculto,' Terence. See Elmsley, CEd. T. 498.

21 a. *ἄσκησον*, unexpected, unforeseen. The word occurs in the same sense, Electra, 864.

21 b. *Πρᾶγος* is a more elevated word than *πρᾶγμα*. Dr. Blomfield, Sept. p. 91.

21 c. *πρᾶγος* (πρὸς or εἰς) ἡμᾶς πηράνας. Many verbs have the accusative, not only of the nearer and more immediate object of the action, but also of the more remote object, i. e. the person or thing to which the action with its immediate object passes, which in English is generally expressed by the dative: as *μηδὲνα πάθος ἔρδειν*, Herod.: *κακὰ ἡμᾶς ποιοῦντες*, Xen.: *κακὰ ἐργαζόμενοι τὰς πόλεις*: *μῆγα πόλιν δρᾶν*, Plato. Matthiæ, p. 580. *τί τὸν δύστηνον ἐργάσει κακόν*; Ajax, 109. These verbs are sometimes attended with one accusative, and the adverb εἶ or *κακῶς* (Matthiæ, p. 579): as *Μὴ δρᾶ τοῦς τιθνηκότας κακῶς*, Ajax, 1154.

22 a. ἔχου πτεράνας for ἰπέραν. The verb ἔχω is often joined with the participle active of another verb, where the latter as a *finite* verb would have been sufficient: so θαυμάσας ἔχου for τιθαύμακα: ἐμβαλοῦσ' ἔχουσ for ἐκβίβληκας: ἔχουσ γήμας, Œd. T. 577: στήσας ἔχουσ, 699: βιβουλιυκῶς ἔχου, 700: ἀπιλήσας ἔχουσ, Œd. C. 817: ἐμβαλοῦσ' ἔχουσ, Electra, 590: ἀτιμάσας ἔχου, Medea, 33: ἐρημώσας ἔχου, Medea, 89: ποιήσας ἔχου for ἰποίησα. Matthiæ, p. 856. § 559. Viger. p. 250: Valckenaer, Phœniss. 712.

22 b. εἰργασται, *he has perpetrated*. The perfect passive and its participle are often used transitively, as εἰργασμαι: κατέργασμαι: ἐνήλλαγμα, Ajax, 208: γέγραμμαι: πεφόβημαι, Ajax, 139: πεποίημαι, πεπυσμένη, Agam. 252: ἠπισμένη, Medea, 1127: ἐξηρασμένοι, Œd. C. 1016: πεφραγμένοι, Orest. 1411. (See Br. Blomfield, Agam. 252: Elmsley, Heracl. 601: Matthiæ, § 496.)

23 a. ἀλώμεθα, *we wander in error, we doubt*.

23 b. τρανής, *clear, perspicuous; true*: from τραῶν, to perforate. (Br. Blomfield, Agam. 1342.)

24 b. ἐπιζόγην πόνου, *I undertook this labour*: metaphor from a beast's *undergoing the yoke*.

24 b. ἑλιοντής· ἐβίλω, ἐβίλειν, ἐβίλων, are not admissible in senarian lines: Lobeck. Elmsley prefers ἐβιλοντής without the mark of elision; and asserts that neither ἐβιλοντής nor ἐβελόντής is found in any other passage of the tragedians. ἑλιοντής, Hermann.

26 a. λεία, properly 'a mixed booty of men and cattle,' here denotes *flocks, herds*.

26 b. Κατηναρισμένας, *slaughtered*. Καταναρίζω, and its simple καταναρίζω, properly denote *to spoil, to strip*, as in war; hence, *to kill, to slay*. (Suidas.)

27 a. αὐτοῖς πιστάταις, *together with the shepherds*: When a word which expresses accompaniment, has αὐτοῖς with it; both, in the sense of *together with*, are put in the dative without σύν: as Αὐτοῖσι συμμάχοισι, Æsch. Prom. 229. Αὐτοῖσι τίκνοισι, Hippol. 1341. Αὐταῖσιν ἀρβύλας

σιν, Hippol. 1184. Αὐτοῖς μιλάθροισι, Medea, 160. See examples, Elmsley, Medea, 160: Matthiæ, p. 564: Monk, Hippol. 1184.

27 b. πιστάτης, *præfect, leader*: hence leader of flock, *shepherd*. Suidas, by πιστάταις, understands the *dogs*: it is better to refer the word to *shepherds*; if *they* had not been killed, Ulysses would not have experienced any difficulty in the present investigation. A similar word is applied to the Corinthian messenger: ἐνταῦθ' ὄρειοις ποιμνίοις πιστάτων, Œd. T. 1028.

27 c. ἐκ χειρὸς, *cominus, in close attack*. In the same sense, Xenophon contrasts τὸ ἀφίναί πάλλον and χρῆσθαι πάλλον ἐκ χειρὸς, Cyrop. 1. 2. 9: παίζειν ἐκ χειρὸς and ἀκοντίζειν, Cyrop. 4. 3. 6.—Musgrave considers ἐκ χειρὸς to be put for χειρὶ, dative of instrument.

28 τήνδ', *this*; not τήν δ', *the*.

29 ὀπτήρ, *observer, spectator*. (Steph. Thes. 6842.) Εἰσιδὼν, compound for simple: see note, line 18.

30 a. πηδῶντα, *striding, bounding*, (κατὰ) πίδα, *across the plain*. So Euripides, πηδῶντα πλάκα, Bacch. 303. (See Monk, Hippol. 1129.)

30 b. πηδῶντα for διαπηδῶντα, simple for compound: so βαλοῦσα for ἐμβαλοῦσα, Ajax, 52. Στίλλειν for μεταστίλλειν, Œd. T. 434. Antig. 165. Γελάειν for ἐπιγελάειν, Ajax, 957. 1043. Κρίνω for ἀνακρίνω, Ajax, 586. Trach. 195. 314. Στρέφισθαι for ἐπιστρέφισθαι, Ajax. 1117. Τέλλειν for ἀνατίλλειν, Electra, 669. Πίμπειν for μεταπίμπειν, Œd. C. 602.

30 c. νεόρραντος, *newly besprinkled*. (νίος, ραίνω.)

31 φράζει τι καδήλωσεν: this union of the present and aorist is not productive of confusion, as the aorist is often used for the present: see note on 536. (See Matthiæ, § 506.) So Virgil, "Agmen habet secum, cursusque instruxit equorum," Æn. 5. Ἐδάκρυσεν καὶ λίγει τάδε, Alcest. 176: ἀπόλλυται | ψυχὴν, πατρώα θ' ἰστία κατασκάφη, Hecuba, 22. The tragedians so often combine different tenses, that they seem purposely to have adopted this variety. Porson, Hecuba, 21.

33 a. ἔσται, Attic for οὔτινος. *I rapidly follow in his track: and, τὰ μὲν partly, or in some respects, σημαίνομαι I form conjectures, I make inferences, from certain marks; τὰ δὲ but in other respects, ἐκπίπληγμαί I am at a loss, I doubt: and I have not from whom (παρὰ or ἐξ) ἔσται, to learn.—“Nec a quo discam invenio:” Heath. Billerbeck.*

“Mr. Porson mentions (*Advers.* p. 101.) that a manuscript of Suidas reads ἔσται. If this is the true reading, the sense is, *I am not able to learn where he is.* Compare vv. 6, 7. This tragedy contains two other examples of the same expression; 103, 890. So also *Œd. T.* 926. *Antig.* 318.” Elmsley.

Brunck and Bothe refer τὰ μὲν, and τὰ δὲ to the word ἵχνη *steps, tracks*, implied from the word ἵχνος: “nor am I able to ascertain *whose* (steps) they are;” εἰςὶ being understood. “*Illico persequor legens vestigia; et quædam signis indubiis noto; quibusdam verò perturbor; nec, cujâ sint, colligere queo.*”

33 b. ἔχω, possum, *I am able: οὐκ ἔχω, I am unable, I know not.* Vigerus, p. 252.

34 a. καιρὸν, *opportunely: κατὰ understood: (Bos Ell. p. 449.) καιρὸν γὰρ οὐδὲν ἤλθεις, Eur. Helen. 487.*

34 b. ἐφῆκεις, *thou art here.* Ἦκω has regularly the signification of a past action, of the perfect; not, *I come, am in the act of coming; but I am come, I am here; adsum.* Matthiæ, § 504.

35 a. τὰ εἰσέπειτα, τὰ πάρος, *henceforth, formerly.* The article frequently stands in the accusative neuter with adverbs, in the sense of adverbs: τὸ πρὶν, *formerly; τὸ αὐτίκα, immediately; τανῦν, now; τὰ μάλιστα, chiefly.* (Matthiæ, p. 408, § 282.) See Dr. Blomfield, *Agam.* 239. Any case of the article may be used with an adverb, the participle εἶν being understood, and usually in the sense of adjectives. Τὰς ἐκτὶ παθας, *Ajax, 295.* Τοῖς πάλαι for παλαίοις, *Ajax, 337.* Ἡ ἄνω πόλις, *the upper city: Κάδμου τοῦ πάλαι, of ancient Cadmus.* See Matthiæ, p. 395.

35 b. εἴη χειρὶ, *by thy direction or management.*

36 ἔγνων *I am well acquainted with these particulars; (see verse 13 and 17.); and πάλαι long ago, ἔβην εἰς ἰδὸν I set out, προθύμος φύλαξ a ready protectress, τῇ εἴη κυνηγία for this your investigation.* See Homer, *Odyss.* 5. 47: διαμπιρὶς ἢ σε φυλάσσω | ἐν πάντεσσι πόνοις.

37 Κυνηγία for κυνηγίας: as Λαβδακίδαῖσιν for Λαβδακίδαῖς, *Antig.* 862. Παιδὶ for παιδὸς, *Œd. T.* 267. Πᾶσιν for πάντων, *Ajax, 149.*

38 πρὸς καιρὸν ποινῶ “*am I labouring to good purpose?*” The phrase is opposed to μοχθεῖν ἐς μάτην or μάταια.

39 a. Understand, from the preceding line, πρὸς καιρὸν ποινῆς: *Yes; thou art labouring to good purpose: ὡς for, &c.* In answer to a question, ὡς is used to confirm some previous assertion. Elmsley; *Mus. Crit.* See, also, his note, *Medea, 596.*

39 b. The datives μοι, σοι, ἡμῖν, ὑμῖν are used expletively in most languages: σφοδρῶς ἄπτου μοι τοῦ πράγματος. See Vigerus, p. 163 (third edition.) Ἐκείνος ἀπηνθράκωται σοι ὁ βέλτιστος, “*that excellent man is dead for thee.*” Ἰδ’ εἰμ’ ἐγὼ σοι κῆνος, &c., *Philoct.* 261. Ἦμιν ἀπειλοβήθη, *Ajax, 216.* Οἷ’ ἔργα δράσας ὑμῖν, *Œd. T.* 1401. See Matthiæ, § 392. Weiske, *Pleonasm.* ἐγὼ and σύ.

39 c. ἔστιν ἔργα: the nominative of the neuter plural has the verb in the singular: Matthiæ, p. 434. Where the neuter plural denotes living things, the verb may be plural: as τίνα θάνωσι: See Porson, *Hecub.* 1141.

40 a. δυσλόγιστον, *adverbially: see 197.* “*And, πρὸς τί for what purpose, did he impetuously impel his hand thus inconsiderately, or madly.*” Some commentators construe δυσλόγιστον with τί: “*for what mad or inexplicable purpose did he,*” &c.

40 b. ἄισσω is often used transitively; as αὔραν ἀίσσων, *Orest.* 1427: πόδ’ ἐπάξας, *Hecub.* 1062: φλόγα ἀίσσει, *Bacch.* 147: ἐπαίσσων ξίφος, *Apol. Rh.* 1. 1253. The passive form αἴσσομαι occurs in Homer and in Sophocles, *Œd. C.* 1261. Neuter verbs denoting motion often take an accusative of the instrument or member,

which is put into motion: as *πυρρὴν πόδα*, Hecub. 53: *βαίνων πόδα*, Eur. Elec. 94: *προβάς πῶλον*, Phœniss. 1427: (Porson, Orest. 1427.)

40 c. Pierson affirms, that *αἴσσω* or *ἔσσω* is always a dissyllable in the Attic poets: Porson (Hecuba, 31.) thinks, that poets may have somewhat more of license: thus Æschylus has *ἤϊζ*, Persæ, 470; Euripides, *ἄισσος*, Iph. Aul. 12. Sophocles, also, *ἄισσω*, as a trisyllable, Œd. C. 1499: Trach. 845. (See Bp. Blomfield, Prometh. 135.)

41 *ἴπλων* sc. *ἴνικα*. (See Bos, p. 441.) *Βαρυθις*, *oppressed, overpowered*, is more usually found with *δίνω*.

42 *ἰαμπίπτει βάσιν* for *ἔρχισθαι ὀδόν*. (See Hermann's Vigerus, pp. 739, 836.) *Why, therefore, did he thus direct his steps against the herds?* *Τίνδι* is a substitution for *ὀδι*, or *ὄτως*: Matthiæ, p. 598.

43 a. *χραίνω*, *to tinge, colour, stain; hence, pollute, defile*. (Steph. Thes. 10758. B.) *Χραίνω*, in its original sense, denotes *I graze; I touch lightly the surface of anything*. See Dr. Blomfield, Sept. 61. Porson, Orestes, 909.

43 b. *ἐν ὕμιν*, poetical for *ὕμιν*, or *ὕμῶν*.

43 c. *Φόνος*, *slaughter; also, blood from a wound, gore*: it may be here taken in the latter sense.

44 *ὧς* seems to have the nature of an expletive, when joined with prepositions signifying motion: *ὧς ἰπ' Ἀργείοις*, *against the Greeks*. So in Philoctetes, 58, *πλῆθις ὧς πρὸς οἶκον*, *thou art sailing homewards*. *Κἀκύνον ἰκφιρίτω τις ὧς ἐπὶ τὴν εἴχνην*, Equit. 1407. *Τοῖς στρατιώταις παρήγγιλι συσκιάζεσθαι ὧς εἰς στρατίαν*, Xen. Ages. 14.

46 *τόλμαι* and *θράσει* are governed by *εὐν* understood: in the sense of *ποιαί εἰσιν αἱ τόλμαι αὐται*, *What was this audacity of his? &c.* So, *τίνας ποδ' ἴδρας τάσδε μοι θαάζει*, Œd. T. 2.

47 *δέλιος* for *δόληφ*, *λάθρα*, *by stealth, artfully*.

48. "Did he then (*παρίστη*) approach near to us, and reach the end" of his intended progress? *τέρμα*, *end*, sc. *τῆς ὁδοῦ*.

49 a. *δισσαῖς στρατηγίῳ πύλαις*, *at*

*the gates of the two commanders*, Agamemnon and Menelaus. The word *ἄρχων* is applied to them both, v. 668; although the title be applicable to Agamemnon alone.

49 b. *Πύλαι* *gates* is used as a more elevated word for *θύραι* *doors*. By these doors we may understand those of the palisade or of the inner building: see note on verse 108.

49 c. *Καὶ δὴ* *and that*; answering to the *commodum* of the Latins.

50 "And how did he restrain his hand (*μαιμῶσαν*) eagerly desirous of slaughter?" *Μαιμῶσα* may be thus rendered, in the construction of its primitive *μᾶν*, *supra modum cupio*: so Homer, *μειμῶνι μάχισθαι*, and *μειμῶνι ἱριδες*.

51 *δυσφόρου* may be rendered, generally, *evil, grievous*, in reference to the particle *δυσ*: (see note on line 232 b.) Hermann.

52 a. The *γῶμαι* are *imaginary forms, misconceptions, ideal visions*, such as deceived the eye of Ajax, when he mistook animals for men. "Quidam imaginibus falluntur, qualem insanientem *Ajacem* vel *Orestem* poetarum fabulæ ferunt": Celsus, iv. 18.

Lobeck considers *γῶμαι* to be *images of terror*, "*horrible shadows*," by the interposition of which Ajax was *frightened* from his purpose. "*Γῶμαι* sunt ludibria oculorum, specie *terribilia*, ad deflectendum ab proposito itinere *Ajacem*." Minerva seems to have interposed with apparent *kindness* towards Ajax, when she diverted him from the Greeks, against the herds: see lines 92, 93.

52 b. *χαρὰ* *joy, delight*, which Ajax derived from his purpose of slaughtering the Grecian chiefs. *Ἀνήκιστος*, *incurable, or fatal*, is a favourite epithet among the poets, in reference to any *suffering, and calamity*, from which great evil results. See the instances adduced by Bp. Blomfield, Choeph. 509. Budæus (Steph. Thes. p. 1709 B) takes *ἀνήκιστος* in the sense of *heinous, atrocious, guilty*.

53 a. Schaefer and Hermann expunge the comma after *λείας*, that the double genitive *λείας* and *βουκόλων* may depend upon the same noun *φρουρήματα*: "the

booty assigned to the care of the shepherds." One substantive sometimes governs two different genitives in different relations: (Matth. § 314. p. 450) 'Τπίδωνι τῶν Ἰώνων τὴν ἀγεμονίην τοῦ πρὸς Δαρῶν πολέμου, Herod. 6. 2. The dependence of two words upon the same word is a common construction: ὁ μόνος οἰκων ἀγκυρά τ' ἰμῶν, Hecub. 79. Ditissimus agri Phœnicum, Virg. i. Mittit sociis ad litora, Virgil. Vulcano genitum inter pecora, Virg. vii.

53 b. The usual reading is ξύμμικτα λίας, for ξυμμίκταν λίαν. So ἄσημα βοῆς for βοὴ ἄσημος, Soph. Antig. 1209. Ἄβρα παρηίδος for ἀβρὰν παρηίδα, Phœniss. 1500. So the Latins, strata viarum, telluris operta, &c. See Matthiæ, p. 644, § 442. 4.

55 ἴκιμι πολὺν φόνον, he slew many sheep and oxen. Πολύκιμος φόνος as ἀρνίος φόνος, 309. Κίρω to mow, shear, lop, is applied also to general devastation, as felling trees, ravaging country, massacring, &c.

56 a. φαχίζων, used generally for mangling, gashing, hacking, (ἰν) κύκλω (for κυκλόει) all around him: see 229. 'Φαχίζω properly denotes to cut up through the chine. (Dr. Blomfield, Persæ, 432.)

56 b. Ἐστ' ὅτι at one time, (ἰστ') ὅτ' (v. 58) at another time. Ἄλλ' ἰστ' ὅτ' ἡμᾶς αἰνίσις, Alcest. 1128. Ἐστὶν ὅτι or ἰστ' ὅτι, literally signifying there is when, time or place being understood, is taken absolutely for ποτὶ or ἐνίστι sometimes, both in the beginning, middle, and end of a sentence. (See Vigerus, cap. 5. § 6. Rule 2. See also note on line 1069.) So the Latins: "est ubi vos ulciscar." Terence, Phormio, 5, 7. 'Interdum vulgus recte videt: est ubi peccat:' Horace.

57 a. αὐτόχειρ for αὐτοχειρ, with his own hand. Ἐχων grasping them. Κτείνων ἔχων for ἔχων καὶ κτείνων. Ἐχων seems to be one of the pleonastic participles: see note on line 1131.

57 b. Ἐμπιπνῶν poetic for ἐμπίπτων, "falling (upon them):" ἐμπίπτων, not ἐμπιπνῶν, according to Elmsley; who does not consider πίπνω to be a circumflexed verb. Heraclidæ, 77.

59 μαυιάσιν νόσοις for μαυία. Φοιτῶντ' μαυιάσιν νόσοις, furious with insane maladies, a pleonasm for distracted. The same circumlocution is in the Trachiniæ, 980, φοιτάδα δεινὴν νόσον.—Νόσος μαυίας, Orest. 221: μαυιάσιν λυσσήμασι, 264: See Porson, Orest. 221.

60 a. ἄστυνον, εἰσὶβαλλον: the omission of καὶ between these two verbs implies celerity and urgency, on the part of Minerva.

60 b. εἰς ἔρκη κακὰ, into fatal toils: metaphor from a beast, enclosed and hunted into a snare. See Odys. χ' 469. Aves, 528. Ἐν μίσοις ἀρκυστάτοις πίπτωκα, Soph. Electr. 1476. Ταῖον εἰς ἔρκος πιωῖται, Med. 982. Ἐξ ἀρκύων οἴχεται ὁ θῆρ, Eum. 142. See Agam. 1601.

61 ἐλάφησιν πόνου, he ceased from his toil. Λωφάω, literally to alleviate (by taking off any weight from the λόφος neck) is usually taken in the sense of to rest from.

62 a. δισμός is one of those nouns which, in the singular number, are masculine or feminine; and, in the plural, may be neuter. See Dr. Blomfield, Prom. 6; and Matthiæ, § 98.

62 b. βεῶν partitively with τοὺς ζῶντας.

63 εἰς δόμους, to his tent, as οἴκος, in line 65.

64 ἐπνερων (ἐπνεριων) used as an ornamental epithet: so 'corniger taurus,' Cicero, N. D. ii, 43: 'cornigeræ matres,' Lucr. ii. 368.

65 αἰκίζομαι, "I treat contumeliously," (from αἰκία contumely, which is contracted from α not, and ἰοικα): also, I flagellate, beat, wantonly, without provocation.

67 Θεοῆς: you may tell it. Θεοῖα, properly, "I utter a loud, tumultuous cry;" simply, I speak, tell. So, 592. 785. 947.

68 "μηδὲ δίχου nor expect or reckon, τὸν ἄνδρ' that this man (Ajax), συμφορὰν will be a misfortune, i. e. will do thee any injury." So Μὴ συμφορὰ γινήσεται τὸ πρᾶγμα, Eccles. 468.

Lobeck considers ἄνδρα to be accusative after μίμνι; the words μηδὲ συμφορὰν δίχου being used parenthetically.

Δίχομαι, intelligo: accipio: interpretor vel in bonam vel in malam partem.—"Ne

ponas calamitatis loco ;" "Ne habeas pro calamitate." See Steph. Thesaur. 3237. C.

69 ἀποστρέφους, pleonastic with ἀπειρέξω, *I will avert*, ὀμμάτων αὐγὰς (pleonastic for ὀμματα), *the eyes of Ajax*, (ἀπὸ τοῦ) εἰσιδῶν *from discerning*, σὴν πρόσωπον *thy face*: poetically for σὶ *thee*. So Euripides, εἰσερῶ πρόσωπον ἀγγέλου, Phœniss. 1353. Τὰδε σώματα νεκρῶν Ὀμματος αὐγαῖς ἐπινώμας, Phœniss. 1580.

70 ἀπειρέξω εἰσιδεῖν: for this construction, see 96.

71 a. οὗτος, with or without εἰ, is a form of calling to a person; like the *heus tu* of the Latins; the *un tel* of the French; the *You there*, or *Hark ye*, *What ho!* or *Hallo!* of the English. Οὗτος is sometimes used with the nominative of the person addressed: οὗτος Ἀπολλόδωρος, *Ho there, Apollodorus*, Plato, Symp. in init. Αὕτη is, in the same manner, the form of calling to females. (Vigerus, p. 448.) The word εὖ is generally understood after οὗτος; but sometimes expressed, οὗτός σου πρίσβυ, Œd. T. 1141. See lines 89, 1047.

71 b. Αἰχμαλωτίδας poetically for αἰχμαλώτων.

72 ἀπειθύνοντα *binding*, δισμοῖς *with chains*, τὰς χεῖρας αἰχμαλωτίδας *the hands of thy captives*. Εὐθύνειν and ἀπειθύνειν are applied to the civil coercion, exercised by persons in authority (Œd. T. 104): hence, as in the present passage, the transition is easy to coercion and restraint in general. (Wesseling.) Stephens explains ἀπειθύνω by punio.

73 φωνῶ, *I address, call to*, [Voco, compello, inclamo: Steph. Thesaur. 10320. B.]

75 a. Σίγα (trochee), *silently, in silence*, an adverb: σίγα (a spondee), imperative of σιγάω.

75 b. Οὐ σίγ' ἀνίξω, *wilt thou not be silent?* Ἀνίχομαι, *I restrain, keep myself back*. So Herodotus, οὔτε ἠνίσχιστο σιγῶν, *he did not keep silence*, viii. 26.—Οὐ and μὴ are often used in this interrogative formula, and are attended with a future tense: οὐ θάσσον οἷσις; μὴδ' ἀπιστήσεις ἔμοι; Trach. 1183. Καὶ μὴ τὸ μηδὲν ἄλγος εἰς μέγ' οἴσεται; Œd. T. 638. Matthiæ, p. 751, § 511. 5.—Οὐ or μὴ, used interro-

gatively, attended with a future, is equivalent to the imperative mood: thus οὐ μείνεις, *wilt you not stay*, is the same as μῖνε or μῖνον: if οὐ and μὴ are both used, as οὐ μὴ μείνεις, the phrase is equivalent to μὴ μῖνε or μὴ μείνης, *do not stay*. This latter construction is copiously illustrated by Elmsley, Medea, 1120.

75 c. The Attic idiom requires *υ* for *η* in the second persons singular of the future passive, and present, in the indicative; as τύπτει, not τύπτῃ: τυφθήσει, not τυφθήσῃ: so ἀνίξει, not ἀνίξῃ: ὄψει and κατόψει: analogy requiring that the vowel should be short in the indicative, and long in the subjunctive: as τύπτωμαι, τύπτῃ, τύπτεται: τύπτωμαι, τύπτῃ, τύπτεται. (Porson, Preface, p. 4.) The original termination of the second person singular in the indicative and subjunctive appears to have been *σαι* and *ησαι*: from these, by rejecting *σ*, came *σαι*, *ησαι*; the former of which the Attics contracted into *ει*. Matthiæ, p. 262, § 197.

75 d. μηδὲ διλίαν ἀρεῖς, *and not assume fear?* Αἶρω seems used as the Latin concipio; as concipere furias, iras, &c. to become or grow insane, angry, &c. So διλίαν αἶρειν, *to grow timid*: θάρσος αἶρειν, *to become bold*, Iphig. A. 1598; ἔγνω αἶρειν, *to grow proud*, Ajax, 129.

76 a. μὴ (σφ' ἔξω κάλει, understood from line 74), *do not call him forth*, πρὸς θεῶν *I beseech you, by the gods*: ἀλλ' *but*, ἀρκίτω *let it suffice thee*, μῖνον ἔνδον *that he remain within*. Μῖνον is used for μείνειν, as in line 80. So in Antig. 547, ἀρκίσω θνησκοῦσ' ἐγὼ for ἀρκίσει ἔμει θνησκουσιν: Matth. § 296.

76 b. Πρὸς is often used, with the genitive, in entreaties and protestations: See Matthiæ, p. 910. § 590. β. The verb *ἰκτερεύω* *I beseech* is frequently omitted. (See Bos, Ellips. word *ἰκτερεύω*.) See 1028. 492. 1332. 587. 371. 588. 594. of this Play.

77 a. τί μὴ γίνηται: (δίδοικας) "dost thou fear, lest any evil should happen to thee?" Φοβοῦμαι or δίδοικα is often understood before μὴ with the subjunctive or future indicative. Μὴ τίς μοι Δαναῶν νηυσθήσεται, 'I fear lest some one of the Greeks

be incensed.' Il. P. 93. Μὴ δὴ μοι τιλί-  
σωσι θεοί, "I fear lest the Gods, &c."

Il. Σ. 8. Μὴ οὐ λάβωσί σ' ἄσμενοι, "I fear  
that they will not receive thee," &c. Orest.  
766. Μὴ τιν' ἔχη δόλον, "I fear," &c.  
Ion, 686. See Matthiæ, § 520, obs. 4.  
and Bp. Blomfield, Septem, 144.

77 b. ἀνὴρ, &c. "was he not a mere  
mortal?" has he ever evinced *super-*  
*human* strength? So

ἔξοιδ' ἀνὴρ ἄν, χῶτι τῆς ἐς αὔριον  
οὐδὲν πλῆον μοι σοῦ μέτεστιν ἡμέρας.

Œd. Col. 567.

78 [Πρόσθιν ἦν] ἐχθρὸς τῷδε τάνδρῃ, καὶ  
τανῦν ἴτι [ἴστίν]. Τῷδ' ἀνδρῖ, *to me*. "Οὐδὲ  
is often used for ἐγὼ by the speaker, in  
order to denote himself: thus Τοῦδ' ἀπα-  
σαντες κρέατη, Ajax, 446: ἐνούστατον τῷδ'  
ἀνδρῖ, Ajax, 822. Μὴ θνήσῃ ὑπὲρ τοῦδ'  
ἀνδρὸς, "do not die for me," Alc. 706.  
Τῆσδὲ γε ζώσης, Soph. Trach. 305. (See  
Monk, Alcest. 341.)

Τανῦν Attic for γύν: see note 35 a.

79 a. γιλᾶν γίλωτα: Verbs intransi-  
tive, in Greek, as in Latin and English,  
are often followed by an accusative of cog-  
nate signification; as, to *run a race*,  
to *dream a dream*; *ire viam*. The Attics  
love this pleonastic form: γάμον γαμῖν:  
λέγειν λόγον: οἶνον οἰνίζεσθαι: δαῖτα δαίνου-  
σαι: ἔχρησε χρησμὸν: ἀλγήσειτ' ἄλγος:  
ἐξώμαξεν οἰμωγὰς: ἠγωνίσαστ' ἄγωνα, &c.  
(See Monk, Hippol. 1306.)

79 b. οὐκοῦν, *nonne?* See Hoogeveen,  
p. 433; and Hermann's Vigerus, § 261.

80. ἐς δόμους for ἐν δόμοις. So Euripides,  
εἰς ἀνάγκην κείμειθ', Iph. T. 620. Κρύπτει-  
ται εἰς σποδῖαν, Cycl. 614. Matth. § 596.

82 a. οὐκ ἂν ἐξίστην, *I would not have  
avoided him, if he had been sane*. Ἐκ-  
στῆναι, *to stand aside*, for the purpose of  
avoiding; hence, *to avoid*. So, Οὐδένα  
κίνδυνον ἐξίστησαν, 'they declined no dan-  
ger,' Dem. in Lept. Τὴν ἀπάντησιν τοῦ  
δήμου ἐξίστη, Dio Cass. See Matthiæ,  
§ 382.

82 b. ἔκνη on account of fear, alarm.  
Dative of cause: see 531 b. Ὀκνος was  
the name of a bird, of the heron genus,  
and of great importance in augury.  
Bishop Blomfield (Sept. 54) conjectures,  
that the ἔκνος was a bird of ill omen, and

hence came to denote *fear*, which its  
presence excited.

82 c. νιν, (him, her, it, them,) is an  
accusative of both numbers, and of three  
genders. See Matthiæ, p. 181.

83 οὐδὲ μὴ ἴδῃ σι, *he will not see thee*.  
In negative propositions, the subjunctive  
is used after μὴ, or οὐ μὴ, for the future:  
οὐ μὴ γινῶσ', 'they will not recognise thee,'  
Soph. Elect. 42. Οὐ μὴ πείθεται, 'he will  
not comply,' Phil. 103. οὔτι μὴ ληφθῶ  
δόλω, *I shall never be surprised*, Septem,  
39. See Matthiæ, § 516, b.

Dawes, in his seventh Canon, pro-  
nounces that οὐ μὴ must be construed  
either with a future indicative, or with a  
second aorist in the subjunctive mood,  
and taken in a future sense; as in the  
examples in the preceding paragraph.  
Elmsley (Œd. Col. 177) is of opinion,  
that οὐ μὴ with a future is used in an  
imperative sense of *forbidding*; and  
that, when joined with a subjunctive  
mood, it is used in a sense of *denying*:  
thus οὐ μὴ γράψεις is οὐ μὴ γράφει, *do not  
write*: οὐ μὴ γράψης, *thou wilt not write*.

84 εἴπτε ὀφθαλμοῖς γε. In dialogues,  
the particle γε follows εἴπτε either imme-  
diately, or after the interposition of  
another word. Εἴπτε ἦν γε τοῖσι σοῖς,  
Choeph. 221: Porson, Medea, 814.

85 βλίφαρα, *eyes*: *I will darken his  
eyes, though seeing*: i. e. 'He shall not  
discern thee, although his eyes be open.'  
Σὺ καὶ διδορκῶς κού βλίπεις, Œd. T. 413.  
See St. Matthew, xiii. 13.

86 'Deo patrante, quidlibet fieri que-  
at.' Grotius, Stob.

87 κρεῖς for τυγχάνεις: "remain  
even exactly as you are." (See Steph.  
Thesaur. 5482 A.) So, καὐτὸς ὡς ἔχων  
κρεῖς, 347. The construction of κρεῖς  
ἔχων for ἔχεις, is illustrated, line 347.

88 a. μένοιμ' ἂν, *I will remain*. The  
present and aorist optative with ἂν is  
often used instead of the future: λίγοιμ'  
ἂν οἱ ἤκουσα, Œd. T. 95. Χωροῖμ' ἂν ἐς  
τόδ', Œd. Col. 507. Χρόνον μάδοις ἂν,  
Œd. Col. 580. Ὦδ' ὡς ἔχω στείχοιμ' ἂν,  
Ant. 1108. In a future sense, ἂν is  
applied to all the moods, except the im-  
perative: see Vigerus, p. 486, c. 8, § 3.



88 b. *ἤθελόν μιν τυχεῖν ὄν*, *O that I had happened to be*. The participle *ὄν* is often construed with verbs substantive, and implies *fortuitousness*. \**Ετυχε γὰρ ὄν*, 'for he chanced to be present,' Lucian. *Οἱ ἐτύγχανον Ἴοντες*, Herodot. \**Ἐφη τυχεῖν τότε ὄν*, Herodot. 8. 65. *Βουλόμηναι ἐν Αἰγύπτῳ τυχεῖν ὄν*, Ar. Nub. 1129. \**Ἐχθρὸς ὄν κερεῖ*, Eur. Alc. 975.

89 *Αἶας* for *Αἴαν*, *O Ajax!* The nominative is often used for the vocative: *ὦ μάϊρες*, Medea, 60. \**Ἡέλιος*, 'O Sun!' Il. γ. 277. \**Ἀπολλόδορος*, *ὄν περιμεινῆς*, Plato. *Παιῖς* for *παῖ*; \**Ἐανθίας* for *Ἐανθία*, in Aristophanes. (Matthiæ, § 312, p. 448.)

90 *τί βαιὸν εὐτως ἐντρέπεις*, *why dost thou so little regard or respect*, (*περὶ*) *τῆς ζυμμάχου* *thine assistant?* A genitive is usually subjoined to verbs denoting 'to concern one's self about any thing, to neglect, to be careless about any thing, as *ἐντρέπασθαι*, *μισατρέπασθαι*, *ἐπιμελεῖσθαι*, *κῆδισθαι*, *φροντίζειν*, *ἀλεγιζέειν*, *μίλειν*, *ὀλιγαρεῖν*, &c. Matthiæ, p. 464.

\**Ἐντρέπομαι*, "curam habeo, curo; ductâ significatione ab iis, qui, cura et desiderio rei alicujus, inter eundem subinde se convertunt et respectant." Scapula.

92 *παρίστης*, *παραστάτης ὑπῆρξας*, *thou didst assist*. See v. 117.

93 a. *εὐτίψω* *I will adorn or honour thee*, *παυχρύσει λαφύροις* *with magnificent or golden spoils*, i. e. with a crown of gold out of the spoils. So *χοαῖσι στίφειν*, Antig. 437. *Στιφανοῦν αἵματι*, Hecub. 128.

93 b. Some grammarians restrict *λάφυρα* to spoils (*exuviae*) taken from the living; and *εκῦλα*, to spoils taken from the dead.

94 *καλῶς ἔλιξας*. Valckenaer adduces fourteen instances of this formula in Euripides. Hippol. 712.

95 a. *ἔβαψας ἔγχος εὖ*, *hast thou well dipped, tinged, (or dyed) thy spear?* i. e. sword. *Βάπτειν πρὸς* seems used in the same construction as *προσβάλλειν*. So Eurip. *φάσγανον εἶσω σαρκὸς ἔβαψεν*, Phœniss. 1594: see Porson.

95 b. *ἔγχος* for *ξίφος*. See note 658 a.

96 *λόμπος πάριστι*, *I have reason for*

*boasting*. *Καὶ ἀπαρνοῦμαι τὸ μὴ [βάψαι τὸ ξίφος.]* After verbs of preventing and denying, the Greeks add frequently the negation *μὴ* to the infinitive. *τῆς ἡ καταρνή μὴ δεδρακέναι τάδε*, S. Ant. 442. \**Ἐξαρένος ἴσται μὴ ἰδεῖν με πάποσι*, Plutus, 241. \**Ἡροῦντο μὴ πιπτακέναι*, Equites, 572. (Matthiæ, p. 801, § 533.) \**Ἀπαῦδα μὴ παρήκειν*, Ajax, 742: *ἀρκίσοι τὸ μὴ εὐθανεῖν*, 727. \**Ἐξερυσάμην βροτοῦς τοῦ μὴ μολεῖν*, Prometh. 244. *Καλυόμεσθα μὴ μαθεῖν*, Eurip. Ion, 391. *Νόμων γραφαὶ εἰργουσι χρεῖσθαι μὴ κατὰ γνώμην πρόποις*, Hecuba, 860. \**Ὅς σ' ἰπιῖχ' αἰεὶ μὴ αἰσχύνειν φίλους*, Soph. Electra, 517. See Monk, Alcest. 11. Sometimes the *μὴ* is omitted: as *ἀπιέρξω ἰσιδιῖν*, Ajax, 70: *σχῆσω σε πηδᾶν*, Orest. 257: Matthiæ, p. 801, and Hermann on Vigerus, § 271.

97 *ἤχμασας χίρα*, &c. *Didst thou direct thy attack against the Atridae?* *χίρα* is put poetically for *χερὶ*, or for *αἰχμῆν*. *Αἰχμάζω*, 'to fight with, or brandish, a spear;' hence 'to fight against, assail, war,' generally: so Euripides, *δίκατον αἰχμάζεις χρόνον*, 'you are now fighting, this tenth year,' Rhes. 444: *αἰχμάσαι τάδε*, 'to undertake these wars,' Trach. 356; at which place, see Wakefield. *Αἰχμάζων τριόδοντι*, Nonnus, Dionys. xxi. See Dr. Blomfield, Persæ, 762.

98 *εἶδ' these wretches*.

99 *ἄνδρες*, *the men*. *Τὸ σὸν*, *what you have just said*. So Æschylus, Agamem. 535, (see Bishop Blomfield, ad locum,) and, *ἐπαινίσας τὸ σὸν*, Ajax, 1401.

100 *Ἀφαιρίσθων* is Attic for *ἀφαιρίσθωσαν*, (Matthiæ, p. 263.) It may also, in Brunck's opinion, be third person dual; the verb in the dual being often put with (*θανόντες*) plural of the subject, when no more than two persons or things are meant: so *ποταμοὶ* (i. e. two rivers) *συμβάλλιστον ὕδωρ*, Il. δ. 452. *Δύω δὲ οἱ υἱεῖς ἦσθην*, Il. ε. 10. Matthiæ, p. 435.

101 a. *Εἶν*, *well, be it so, or so much for the sons of Atreus*. *Εἶν* is used in transition, as when we assent to a preceding observation, but instantly subjoin some correction or qualification of the assent: as *εἶν τί δὲ τούτοις ἐπιτέλλη*,

“very good,” or “very well:” but then what injunctions do you give to these? *Εἰς* also serves as a transition from some settled point to a new statement; as the Latins, *hactenus—nunc*, ‘thus far,’ or ‘so much for that; and now,’ &c.: thus Demosthenes, in enumerating the various items of military preparation, *εἰς εἰς πρὸς τούτοις ἴτι*, ‘and so much for the preceding matters; and now what addition shall be made?’ *Εἰς* is often used for *ἄγε* or *ἄγετι*: *εἰς δείξομεν*, ‘come, let us show,’ &c. Choeph. 717. *Εἰς* also expresses our surprise at any curious account or observation uttered by the person with whom we are conversing: as ‘Last night, we went without supper,’ says a pupil of Socrates: *Εἰς*, ‘what!’ or ‘indeed!’ (replies the other;) ‘and what contrivance did Socrates invent for a meal?’ Nubes, 177. *Εἰς* is also a formula used by persons who, when called, reply that they hear; as *εἰς γ’ ἀκούω*, ‘Yes, I hear you.’ (See Vigerus, p. 238, 750.) *Εἰς* is considered by Vigerus to be put for *εἴπαι*; by Dr. Blomfield, third singular of *εἶπα*; by Matthiæ, to have been retained in the language of common life from the old *ει* for *εἶη*, with *ν* *ἰφελκ.*; for the sense requires the singular.

101 b. *Γὰρ* is often used with *τί*, in an interrogative formula. Ajax, 983. 282. 475. (See Dr. Blomfield, Choeph. 867.)

102 a. *ποῦ τύχης* in what state, *ἴσται* is he? *Σαί* (for *thee*) is used somewhat expletively: ‘What hast thou done with him?’ “*Quenam ei sors a te obtigit?*” See note 39 b.

102 b. *ποῦ τύχης*: many adverbs, (as, in Latin, those denoting time, place, quantity) are followed by a genitive: *ἀλλόθι γαίης*: *ποῦ τόπων*: *ἐνταῦθα λόγου*: *μυδάμοῦ γῆς*: *ποῖ γνάμης*: see Matthiæ, p. 932, § 603, and p. 502, § 537. So, in this Play, *ἄνω σοῦ*, 1010: *ἄτρεθε τοῦδε*, 645: *δίχα Ἀτρειδῶν*, 750, and *κείνων*, 768: *εἴσω πύλης*, 11: *ἴνδον σκηπῆς*, 218: *χωρὶς ἰμοῦ*, 561: *ἴν’ εἰ κακοῦ*, 386: *ἴθα γαίης*, 659: *ὑπαυλον σκηπῆς*, 796: *ποῦ γῆς*, 984.

103 a. *κίναδος*, *fox*. *Κίναδος* a common word of reproach, in Attic writers. *Οὐς εὖ, ᾧ κίναδος*, Dem. de Cor. § 52. *Τοῦτο δὲ καὶ φύσει κίναδος*, Idem, § 71. *Καὶ πῶς, ᾧ κίναδιῦ*, Theocr. 5, 25. *Ἦ συνοφάντα, καὶ ἰπίτριπτον κίναδος*. Andoc. ‘*Astutam vapidio servas sub pectore vulpem*,’ Pers. 5, 117. ‘*Fallant animi sub vulpe latentes*,’ Hor. A. P. 437.

103 b. *ἰπίτριπτος*, ‘dignus qui conteratur,’ ‘one who deserves to be bruised or beaten to pieces,’ is a general term of abuse, *worthless, profligate, villanous*, as the *perditus, sceleratus*, of the Latins. (Steph. Thes. p. 9181. D.) See Aristoph. Nub. 968 and 1379. Lucian often applies the epithets *ἰπίτριπτος* and *ἰπιτριπτότατος*, to the philosophers.

103 c. *κίναδος μ’ ἐξήρου*: Verbs of asking and enquiring are followed by an accusative of the person from whom, and of the object about which, the enquiry is made. *Ἀπαντας ἐξέρετο παῖδα*, ‘he enquired of all after the child,’ Herod. *Τὸ ἐξέρό με*, ‘about which you asked me,’ Herod. *Ἀστρονομικὰ διερωτᾷν τὸν Ἰσπίαν*, Plato. *Ἠρώτα τοὺς αὐτομέλους τὰ ἐκ τῶν πολιμίων*, Xen. Thus also *ἰρεῖναι, ἰστορεῖν, ἀνιστορεῖν τινά τι*. Also the expression *ἰρωτᾷν*, &c. *τινὰ περὶ τινος* is used. Matthiæ, p. 583.

104 a. *Ἔγωγ’* (sc. *ἐξίρομαι ὅπου*,) *Yes*; (*I am asking*, &c.;) *I mean* (or *am speaking of*) *your adversary Ulysses*. *Ἔγωγ’* as the nominative to a preceding verb understood, is an idiom of expressing assent: see Vigerus, p. 449. In dialogues, the personal pronoun is often put without the verb, if it has occurred in the speech of another preceding. In this case, it is mostly accompanied by *γί*: Matthiæ, § 465, 2. p. 670.

104 b. The two last syllables of *Ὀδυσσία* are contracted into one. The final syllable of nouns in *ις* (as *Θησία*, *Ὀρφία*) among the Attics is generally long. See Monk, Hippol. 1148; and Alcest. 25.

104 c. *ἰσπάτης*, properly, ‘one who obstructs our road;’ hence, generally, *adversary, opponent*. Steph. Thes. p. 4575.

106 a. The 106th, 108th, and 110th lines, *together* form the sentiment which Ajax is expressing, without attending to lines 107 and 109, the intermediate observations of Minerva. Such interruptions are frequent in the tragic poets; more especially where the dialogue consists of alternate lines. See *Hecub.* 1250. *Orest.* 392. 409. 765. 1599. *Medea*, 677.

106 b. οὐ τί πω: see Hoogeveen, p. 481, πω, IV.

107 See πρὶν X., Hoogeveen, p. 480.

108 a. Κίον' i. e. κίονα, according to Elmsley (*Heracl.* 693), who asserts, that the κ of the dative singular never suffers elision.

108 b. The tent of a Greek captain (see *Iliad*, ω. 448) seems to have been a sort of hut or cottage, having a yard or outer-court. This yard was fenced by strong and close palisades; in one part of which was a door or gate, fastened by a massy bar. The cottage or hut was formed of timbers fixed into the ground. The beams of the roof were thickly covered with interwoven rushes and twigs, as a sort of thatch. In the front was an apartment, which opened into a vestibule or portico: this portico was formed by transverse beams, which jutted out beyond the wall, and were supported by pillars, or columns. To one of these pillars, Ajax had bound the supposed Ulysses.

108 c. Ἐρκείου στίγης, of the portico. Ἐρκίος, 'belonging to the fenced court or yard;' from ἔρκος, 'fence, palisade.'

109 For the double accusative δύστηνον and κακὸν after ἐργάσει, see note on 21 c. For ἐργάσ-ι, see 75 c.

110 φοινιχθεὶς, *purpled, made to bleed*, (κατὰ) νῶτα, &c. So, σφάγια φοινίσσειν, 'to make the victim bleed,' *Orest.* 1290.

111 μὴ δῆτα is the usual formula in deprecating: μὴ δῆτα τοῦτο, *Medea* 330: μὴ δῆθ', *ικιστύω*, *Arist. Nub.* 696.

112 a. ἰφίμαι, seems used in the sense of 'permitto, volo.' (*Steph. Thes.* p. 4435). *I concede, am willing that you should (χαίρειν) be gratified, be content*, (κατὰ) τὰλλα in other respects; but he,

&c. So *Hermann*; "cetera tibi ex sententiâ tuâ cedant, *sinam.*" And *Wesseling*; "Volo tibi aliis in rebus gratificari, teque exhilarare." And *Musgrave*; "Ut in aliis rebus voluntatem obtineas, *concedo.*" *Boissonade* and *Vauvilliers* read

Χαίρειν, Ἀθάνα. Τὰλλ' ἐγὼ σ' ἰφίμαι  
Vale, Minerva. Cætera tibi ego permitto,  
&c.

112 b. Χαίρω, in the sense of 'being glad at, or deriving pleasure from,' seems to be used verbally or participially; as χαίρω κλύων or χαίρων ἀκούων, 'I am glad at hearing:': χαίρουσιν τιμώμενοι, 'they rejoice or take pleasure in being honoured.'

Χαίρω is used participially, with a verb in the future tense, in the sense of 'safely, with impunity, without injury, or loss, or penalty.' Οὐ τί χαίρων ἱρεῖς, 'thou shalt not utter with impunity,' &c. *Æd. T.* 363. *Aristophanes* uses either the future participle or future tense: οὐ τί χαιρήσων γ' ἔσει, *Vesp.* 186: οὐτοὶ χαιρήσεις ἔτι, *Plut.* 64. χαιρήσειτον, *Equit.* 235. In this sense, χαίρων is often expressed by γιγνηθῶς: ἢ καὶ γιγνηθῶς ταῦτ' ἀεὶ λίξι δοκεῖς, *Æd. T.* 368. Akin to this sense, is κλαίων, 'to your cost or sorrow:': as κλαίων δοκεῖς μοι—ἀγνηλατήσιν, *Æd. T.* 396.

Χαίρω is used with ἰάω, ἔπω, λίγω, κλιύω, in the sense of 'to leave out of consideration, to pass by with indifference, to reject contemptuously:': 'Anxious to know your opinion, τοὺς ἄλλους ἰῶ χαίρειν, I am indifferent about others,' *Plat.*—*Εἰποντα χαίρειν τῷ ἀληθεῖ*, 'having no regard for truth,' *Plato.* Τὴν σὴν δε Κίπρη πόλλ' ἐγὼ χαίρειν λίγω, 'But I am utterly indifferent about that Venus of yours,' *Hipp.* 112. Similar to the preceding sense, is the form of 'bidding farewell,' upon leaving a place or person, in anger, disgust, or contempt. Χαίρειν κλιύω πολλὰ τοὺς Ἀχαιοῖας, 'bidding good-by to,' *Arist.* Χαίρειτω πόλις, *away with the city*; as the Latin phrase, *valeat, pereat.* But Χαίρω, in form of 'addressing, leaving, dismissing,' is used also in a good sense: as χαίρων ἴδι, στυγχι, πορεύου, ἔπει

(see Monk, Alc. 816), 'depart in peace, go and prosper, live and be happy.' Ἀπιμι, χαιρή, 'farewell, adieu,' Phœniss. 908. Ὡ χαιρ', Ἀθήνα, 'Hail, Minerva.' See Hermann's Vigerus, § 207.

113 a. To this obstinacy of Ajax, Lucian alludes: Τὸν γοῦν Ὀδυσσεύς μὴ οὐχὶ μισθὸν οὐκ ἂν δυναίμην, οὐδ' εἰ αὐτῆ μοι Ἀθηναῖα τοῦτο ἐπιτάττοι: Dial. M. 29.

113 b. τίσι: the penultimate of τίσιω is always long: of τίω, common in Homer; and short, in Æschylus. (Bp. Blomfield, Sept. c. T. 77). Τίσι δίκην, Medea, 798.

114 τὸ δρᾶν is the nominative. See note, 260 b. Elmsley removes the subscript from the infinitive of contract verbs.

115 φείδου (κατὰ) μηδὲν in no wise abstain, (ἀπὸ τῶν ἐπιόντων,) from those things, ὧν περὶ ἐνοῦς, which thou intendest, or hast in thy mind.

When the relative should be put in the accusative, on account of the verb active following, it is put in the genitive or dative, according to the case of the foregoing noun or pronoun to which it is referred, and is governed by this noun or pronoun preceding, not only in gender and number, but in case also. (Matthiæ, p. 682. See Elmsley, Heracl. 152) Πρῶτον τῶν ἀνθρώπων, τῶν ἴδμεν, Herod. i. 23. Θιαμάτων, ὧν προσῶδον, Ajax, 993.

116 ἰφίμας, in the sense of mando, jubeo: I confide, commend, consign.

118 ἰσχὺν, ὅση, for ὅση ἰσχὺς ἐστί. The noun, which in English, would be the nominative to one verb, is often, in Greek, the objective to the preceding verb. Thus, γῆν, ὅπως ἐστίν, εἰδέναι, 'to know how great the earth is,' Xen. Mem. IV. Οἶδα σε, ὅτι ἡσυχάσεις, 'I know that thou will rest.' Ταρβεῖν τὸν εὖ πράσσοντα, μὴ σφαλῆ ποτε, Trach. 297. Ἡδὲ γὰρ κατὰ θυμὸν ἀδελφῶν, ὡς ἐπονῆτο. (See Matthiæ, p. 428. § 295: Vigerus, p. 189: Elmsley, Medea, 440.) 'Rem frumentariam, ut satis commode supportari posset, timere dicebant,' Livy. 'Eam ve retur ne perierit,' Plautus, Rud.

118—120 "Cernisne, Ulysse, quanta

sit virtus Deum? | Hoc quem vides Ajace, quis consultior, | aut bellicosa promptior fuerat manu?" Grotius.

119 a. τίς who, ἂν εὐρίθῃ could have been found, either more provident, or ἀμίστων more resolute, (ἀντι) τούτου than Ajax, (κατὰ τὸ) δρᾶν in effecting, τὰ καίρια useful or seasonable things, i. e. 'whatever an exigence may chance to require.' The speech of Minerva is elliptical: supply, If I had not taken from him the use of his reason?

119 b. Σοὶ seems used somewhat expletively: see note on verse 39 b. Ἀμίστων, as ἀγαθός, used in the sense of brave, courageous, active, by way of contrast to προνοούστριος. Πρόνοος occurs in Æsch. Suppl. 982; and in Herodotus, iii. 173.

121—126 "Nemo profecto, quod sciam: interea virum | miserescō, quamvis maxime infensum mihi, | quem derepente tanta pressit calamitas: | sortemque in hujus sorte contemplor meam. | Nam video nil nos esse mortales, nisi | imaginosa somnia, aut umbram levem:" Grotius.

121 ἰποικτίρω δὲ νῦν δύστηνον: many verbs which signify an emotion, a feeling with regard to an object, as to be ashamed, afraid, to compassionate any one, are accompanied by an accusative, which expresses the object, and, at the same time, the effective cause of this emotion: as αἰδέσθαι πατέρα, Ajax, 506: αἰδεῖ νίκην, 1356: αἰσχύνομαι θεῶν, Eur. Ion, 1093. αἰδοῦνται τοὺς ἀρχοντας, Xen. Ἑμᾶς τοὺς ἰταίρους ἰλιῶ, Plato, Sympos. Τὸν γινόμενον ὀλοφύρονται, Herod. v. 4. Matthiæ, p. 578. § 408.

122 Ἐμπας is supposed to be derived from ἐν πᾶσι, omnino; entirely, wholly, altogether, perfectly: so ἄσπονδον ἔμπα, Ajax, 563: μίγας ἔμπα, Æsch. Eum. 229: καλὸν ἔμπα, Theocr. xv. 36. The more usual signification is, tamen, nihilominus: yet, however, nevertheless. In this passage construe ἔμπα, (tamen) with δύστηνον; Him, though mine enemy, yet (or, since he is) wretched, I commiserate. See Vigerus, p. 398. A similar construction is at v. 1338; ἀλλ' αὐτὸν ἔμπα ὄντ' ἐγὼ τοιόνδ'

ἴμοι, &c. Ἐμπας and ἴμπα are the Attic form; ἴμπας, the Ionic. See Hoogeveen, p. 201; Bp. Blomfield, Prometh. 48; and Monk, Alcest. 931.

123 a. Ἄτη denotes, in the tragedians, 'calamity' generally; and more especially 'such as seems to have been immediately inflicted by the gods:' Monk, Hipp. 276.

123 b. ζυγα. ἄτη: Ἀνάγκη ζυγίης, Phil. 1025: ζυμφορᾶ ζυγιζύγης, Hippol. 1387.

123 c. ὄθ' οὐνεκα is said by Planudes to be the language of the tragedians: see Boissonade. "ὄθ' οὐνεκα has probably arisen from ὄτι and ἴνεκα; a pleonasm like ἀμφι τοῦ οὐνεκα, Phil. 554. It is used instead of ὄτι that. Had it originated by crasis from ὄτου and ἴνεκα, as Lobeck and Buttman maintain, it should have been written ὄτούνεκα, like τοῦνεκα:" Matthiae, p. 993.

126 εἶδωλα, σκιάν, ghosts, shadow. Εἶδωλον, the shadow as of a dead man, is applied to denote a wretched and afflicted person. Οἰδίπου ἄθλιον εἶδωλον, Œd. C. 110. Καπνοῦ σκιάν, εἶδωλον ἄλλως, Philoctetes, 947, speaking of himself. Ὄς οὐδὲν ἴσμεν, πλὴν σκιᾶς λειπότις, Soph. Stob. 98. Ἀνθρωπός ἐστι πνεῦμα καὶ σκιὰ μένον, Soph. Stob. 98. Σκιᾶς ὄναρ, ἄνθρωποι, Pind. Pyth. 8. 136. Ἄφανις αἰθίρος εἶδωλον, Eur. Phœn. 1568. 'Pulvis et umbra sumus,' Hor. "Man fleeth as it were a shadow," Job. See Psalm 90.

127 ὑπέροσπον, proud, immoderate, derived from ὑπερέκωπτον. The verb κέστω or κέστω seems anciently to have been used in the sense of gradior: hence προκέστω I advance, proceed: καλιγκέστω, I retire: hence ὑπέροσπος, 'one who transgresses the bounds of humility and moderation.' See Dr. Blomfield, Theb. 387; and Heath, Agam. 476.

129, μηδ' ὄγκον ἀρεῆς μηδὲν, nor, at all, assume a swelling pride: see note on line 75 d.

127—133 His doctus ergo, ne quid effugiat tuo | ex ore petulans in Deos dictum, vide; | neve insolescas, si quid aut plus dextera | polles potesque, aut divitis gazeo ubere. | Mortalium res tur-

bine incerto dies | evertit ac reponit: at caelestium | amat modestos numen, et spernit malos:" Grotius, Stob. 22.

130 a. Whether thou excellest in power or in abundance (or magnitude) of extensive wealth. Βρίθω, 'I am heavily laden with:' hence, 'I abound in, am powerful.'

130 b. Βάθος (περυσία, μέγιστος, Schol.) abundance, greatness. So βαθὺς λιμῶν, βαθύα ἰσθήνη: see Bp. Blomfield, Persæ, 471. Βάθος has the same force in the compounds, βαθύπλουτος, βαθυπλούσιος. So, ἰς αἰθίρος βάθος Eur. Med. 1297, is expressed by αἰθίρ' ἰς μέγαν, Electr. 59.

130 c. For Γάθι some read βάθι: so, πλούτου βάθος, Eur. Electr. 1286: χρυσοῦ βάθος, Hipp. 617.

130 d. μακρὸς, in the sense of much, great. Οἱ μακρᾶς οὐσίας κικτημένοι, Aristotle. So τίμημα μακρότατον: see Steph. Thesaur. 6128. D.

131 a. κλίσι, depresses, overturns: Μακηδονίσι ἴγχισι κικλιμένα, Antholog. Tull. Gem. 5. Ἀνάγει, exalts: Τοὺς μικροὺς ἀνάγει.

131 b. The antepenultimate of κἀνάγει is long, in consequence of the crasis of καὶ with α. The iota of καὶ is not underwritten, unless it makes crasis with a diphthong: as κἀν for καὶ ἐν; κἀτα for καὶ εἶτα: Porson's Preface, p. iv.

131 c. Ἡμέρα: (μία understood) one single day. Βροτοί, τι σιμνύμεθε ταῖς ἡμερίαις, | ἀς ἐν τ' ἴδωκε φέγγος, ἐν τ' ἀφίλιτο: Sosiphanes, Stob. 22. Καὶ μὲν ἡμέρα | τὸν μὲν καθύλιον ὑψόθει, τὸν δ' ἤρ' ἄνω: Eurip. Iph. Ἄλλ' ἡμέρα τοι μεταβολὰς πολλὰς ἔχει: Eurip. Œd. fr. XI.

134 a. The Chorus, consisting of Salaminians, the followers of Ajax, apostrophize their absent master: O son of Telamon, ἴχων who rulest (βαθρ. Σαλ. ἀμφ. ἀγχ.) the maritime and sea-girt Salamis, &c.

134 b. The short antepenultimate of ἀμφιζύτου shows, that the rule of Dawes is not without exception: that, "in the Attic idiom, ρ at the beginning of a word is a double consonant; and that it is therefore always doubled by the Attic writers, either after augment or in com-

position." (Harless ed. 128.) *Κιστρία δ' Αίγινας* ἔξ ἀμφιρέυτης ἀγέραζι, Archestr. apud Athen. vii. 307 D.

135 a. Ἀγχιάλος (literally, *bordering on the sea*) seems used poetically as a general epithet for *island*: as ἀγχιάλη Πηπέρευδος, Hom. Hym. Ap. 32; ἀγχιάλου Σαλαμῖνος, Antholog. Tull. Gem. 5. Ἀγχιάλου Τενίδου, Q. Cal. 13, 467. See Dr. Blomfield, *Persæ*, 889. Lobeck and Hermann are of opinion, that the epithet designates 'an island, which, on one side, is not remote from the continent; and, on the other, commands an extensive view of the sea.'

135 b. ἀμφιρέυτου ἀγχιάλου: respecting the application of two or more adjectives, as in the present passage, to one noun, see Elmsley, *Heraclid.* 750, and *Medea*, 807. So λόγος ζαμινῆς κακόθρους, 138: σφάγια χειροδάκτυλα αἰμοβαφῆ, 219: Δεινὸς μίγας ὠμοκρατῆς Αἴας, 205: Χυνοπύτου πιτραϊῆς Κυλλανίας διυράδος, Ajax, 696. Boissonade follows Bothe and Benedict in reading ἀγχιάλον.

135 c. Βάθρον Σαλαμῖνος is a poetical periphrasis for *Salamis*: as Δωδώνης βάθρον, *Dodona*, Phœn. 1010: Τροίας βάθρον, *Troy*, Iph. A. 1273. Ἦ πατρῶον ἰστίας βάθρον, Ajax, 837. Ἦ Κηναία κρηπίς βωμῶν, *Trachin.* 995. "Solum patriæ," Cicero. "Ἔδος Θήβης, Π. δ. 406: "Tænari sedes" for *Tænarus*, Hor. i. 34. 10.

136 a. ἐπιχαίρω *I exult, si id præssont' at your prosperity.*—Ἐδ præσσον 'to prosper, live happily, thrive,' is opposed to *κακῶς πράττειν*.

136 b. Verbs, which indicate any emotion of the mind, (as to rejoice, to be indignant, vexed, ashamed, to compassionate, to repent) take in the participle the object or operative cause, which, in Latin, is expressed by *quod*, or by the accusative with the infinitive, as ἤδομαι σ' εἰσίδων, *Philoct.* 879: ἐπαισχύνισθε πινοῦντες, *Ced. T.* 635: τιμώμενοι χαίρουσιν, *Hippol.* 7: αἰδῆσαι προλείπων. This nominative is often put in the accusative; ἦσθην σι ἐυλογοῦντα, *Philoct.* 1314: σὶ μὲν εἰδ' ἐπράσσοντ' ἐπιχαίρω, Ajax, 136. Sometimes, the infinitive is put instead of the parti-

ciple: εἰπτεῖω λισυῖν, Ajax, 652. (*Matthiæ*, § 551.) These verbs often take an accusative of the object: αἰδῆσαι πατέρα, Ajax, 506; μητέρα, 507; νίκην, 1356. Τίς ἂν τὰδε γηθήσειεν Π. i. 77. Πραῖξιν, θν ἄλγος' ἰγῶν, Ajax, 789. Ἐπαιπτεῖω δὲ νιν, Ajax, 121. (See note 121). Brunck and Elmsley consider the accusative, found with ἐπιχαίρω, to be governed by εἰδῶν (*seeing*) understood: but see note on line 790.

136 c. Ἐπιχαίρω is used in the singular number, as spoken by the *Coryphæus*: see note on line 358.

136 d. The use of ἐπιχαίρω in this passage seems to contradict the distinction, which some grammarians draw, between ἐπιχαίρω and συγχαίρω;—that ἐπιχαίρω applies to those who rejoice in the calamities of others; συγχαίρω, to those who are pleased in viewing the happiness of others. See Br. Blomfield, *Prometh.* 164.

137 a. *πληγὴ Διὸς, frenzy sent from Jove*: Sophocles seems to allude to the Homeric Διὸς μάστιξ (Π. 12, 37; and 13, 812); to the blows of which were ascribed sudden panics and alienation of mind. Eustathius interprets Διὸς μάστιξ by *θειομηνία, divine anger*.—Musgrave is of opinion, that the word Διὸς may contain an allusion to *Iliad XI.* 545, where Ajax is compelled by Jupiter to retreat. The Chorus express their conviction, that Ajax had either been calumniated by Ulysses; or if the cowardly outrage against the flocks had really occurred, it must have been perpetrated under the same fatal influence of Jove, which had formerly tarnished the valour of Ajax by the infamy of retreat.—If the preceding interpretation be too forced, *πληγὴ Διὸς* may denote *calamity, misfortune*, generally; which seems to arise more from angry *gods* than from men: so *ἐκ θεῶν πληγὴ*, 278.

137 b. ζαμινῆς, *vehement, violent, or hostile*. Steph. Thesaur. p. 6085. Dr. Blomfield considers ζα to be the Æolic form of διὰ, which, as the Latin *per*, has an intensive power.

138 a. κακόθρους, *slandorous*. Steph. Thes. 4308.

138 b. *ἰπιβαίνων*, to attack, assail; as the Latin *ire in* or *invadere aliquem*.

139 a. *πιφόβημαι*, "I fear, am alarmed:" preterite for present: see note 1 c.

[139 b. *πιφόβημαι*, *φήνης ὡς ὄμμα πιλίας*, "I fear, as the dove (fears) the sight of the eagle:" Pierson and Valckenauer: *Φήνη* is said by Hesychius to be a sort of eagle.]

140 a. *πτηνῆς*, winged, fleet: a general epithet for birds; as *πειτεινός*, *ὑπόπτερος*, &c.

140 b. *ὄμμα πιλίας*, eye of dove, periphrasis for *dove*. So *ξύναιμον ὄμμα*, brother, Ajax, 977: *λαμπάδος ὄμμα*, the sun, Antig. 879: *ὄμμα πατρὸς*, father, Eur. Ion, 1280: *ὄμμα νύμφης*, nymph, Trach. 527: *Δῖον ὄμμα*, Jupiter, Prometh. 659. (Matthiæ, p. 620. § 430.) So *οἰκτεῶν δέμας* for *οἰκίτας*, Trach. 910. "Ἵδρας φάσμα, Trach. 838. 'Ερμιόνης δέμας, Orest. 107. Δανάης δέμας, for Δανάη, Antig. 945.

141 (*ἰπ*) *τῆς φθιμένης νυκτὸς*, in the night which has perished, i. e. "last night." So *φίγγος ἡλίου κατίφθιτο*, Persæ, 383. *φθίνω*, to wane, is often applied to the changes and revolutions of times and seasons. See Dr. Blomfield, Persæ, 237.

142 a. "Thus, during the preceding night, violent clamours (of your enemies) overwhelm us, *ἰπὶ δυσκλίᾳ* on account of the ignominious report, *εἰ* that you," &c. Billerbeck, by *ἰπὶ δυσκλίᾳ*, understands *tending to your disgrace*: the preposition *ἰπὶ* frequently expresses an object or aim: Matthiæ, § 585 β.

142 b. *κατίχουσι*, occurry, overpower, fill. Dean Monk points out somewhat similar uses of *κατίχω* (Alcest. 354): *βοῶ κατιῶχι ἴδρας*, Troades, 555: *οἰμωγῆ κατιῶχι ἄλλα*, Æsch. Persæ, 432: *αλαλητῶ πίδιον κατίχουσι*, Il. π. 78. To these may be added, Philoct. 10, *κατιῶχι στρατόπιδον δυσφημίαις*.

143 *ἰππομανῆ λιμῶνα*, a meadow which contained or abounded in many horses; i. e. 'a grassy meadow.' In the same manner, a plain, 'abounding with trees,' is said *ὑλομανεῖν*, Strab. 14, ad fin. A tree, 'luxuriant in leaves,' is

said *φυλλομανεῖν*, Theophr. Sophocles, in applying this epithet to a Trojan meadow, might have been influenced by his recollection of Homer, who says of Ericthonius, *Τοῦ τρισχίλιαι ἵπποι ἔλος κατὰ βουκολίοντο*, Il. υ. 221. That Troy was famous for horses, appears from other authorities: see Plutarch. Eumenes, p. 1073; *τοῖς βασιλικαῖς ἰπποφορβίαις περὶ τὴν Ἴδην νεμομένοις*. Nicander (Theriac. 669) mentions *ἵππου λιμῶνες* near Troy.—"Illas (the mares) ducit amor trans Gargara," Virg. G. 3. 269: *Gargara* was a part of Mount Ida, in Troas.—*Πεδίον μέγα, ἰππόβατόν τε, | ὀππόσον ἀμφὶ ροαῖς Σιμόεις καὶ Ξάνθος ἱέργυι*, Quintus Calaber, 2, 486.—Eustathius applies *ἰππομανῆ* to *σεῖ*, i. e. Ajax; *horse-mad*, i. e. "very mad;" *ἵππος* having an intensive sense in composition, as *ἰπποσίλινον*, *ἰππογνώμων*.—Heath suggests, *ἰππόνομον*, 'where horses pasture.'

144 *ὀλίσαι πτείνοντ'*, a poetical pleonasm, as *ἀφίντ' ἱᾶν*. 754; *ἴφη λίγων*, 757.

147 *αἰθῶνι σιδήρῳ*: an Homeric phrase, Il. δ. 485.

148—157. (Grotius)

Atque hoc populi murmur in aures  
Passim fallax spargit Ulysses,  
Multisque probat. Nihil in te jam  
Non credibile est. Favet auditor,  
Gaudetque ipso narrante magis,  
Tuaque insultat mala vecors.  
Quod magna petit nomina telum,  
Haud facile errat: dixerit in me  
Tantumdem aliquis, credat nemo.

148 *λόγους ψιθύρους*, whispered, clandestine, calumnies. *Πεπρασμένος κόμπος*, Prometh. 1066.

149 *εἰς ὅτα πᾶσιν* (for *πάντων*) "into the ears of all." See 37.

150 *νῦν που*, as things stand: Ajax, since his fancied injury in being deprived of the arms of Achilles, had, probably, by many excesses, alienated the affection of the Greeks, even previously to this mad attack upon the herds. This seems implied in line 138.

151 *ὑπίστα*, easily believed, probable. *And every listener takes a greater pleasure, even than the narrator, in insulting thy calamities*. Billerbeck construes *τοῦ*

λιζαντες with ἀκούων: 'and whoever listens to the narrator, exults the more in,' &c.

152 χαίρει καδυβρίζων exults in insulting, τοῖς σοῖς ἄχισιν thy calamities. For the syntax of χαίρω with a nominative, see line 112 b.

153 καδυβρίζω, usually attended with a genitive or accusative, is here followed by a dative; unless ἄχισιν be governed by ἰν, understood, and σοῦ or σὶ be understood after καδυβρίζων.

154 a. (κατὰ) ψυχῶν (βίλος) ἰίς: so αὐτοῦ χερμάδας ἱρίπτον, Eur. Bacch. 1096. 'Ρίψω πέτρων σοῦ, Cycl. 51. (See Bos, Ellipsis. word κατὰ, and βίλος.)

154 b. Ψυχῶν, personages. Ψυχὴ is often used for man, person. Τρισσὰι ψυχαὶ | ἴλιπον φάος, Phœn. 1570. Τῆς ἰμῆς ψυχῆς (for ἰξ ἰμοῦ) γιγῶς, Soph. Electr. 775.

154 c. The first syllable of ἰίς is here long; but oftener short. (Dr. Blomfield, Sept. 489.)

155 οὐκ ἂν ἀμάρτοι, would not miss the mark: ἀμάρτοι refers to τίς understood. So Œd. R., 314, ἄνδρα δ' ὠφελίῳ ἀφ' ὧν | ἴχοι τι καὶ δύναίτο, κάλλιστος πόνων. Xen. Symp. 5. 2: μόνον τὸν λαμπτήρα ἰγγύς προσεπιγκάτω. See Vigerus, (3rd ed.) p. 150 and 730, § iii.; and Matthiæ, p. 427, § 294. Elmsley prefers ἀμάρτοις, Medea, 188.

157 τὸν ἴχονθ', eminent, great: Οἱ ἴχοντες, or ὁ ἴχων, often denotes rich, opulent, eminent, great, powerful. (Viger. p. 256.) Habere (to be rich) is used in the same sense: "Si uterque habere volumus," "if we both wish to be rich," Sen. Vit. B. 26. 'Nec nos ambitio, nec amor nos tangit habendi:' Ovid, Ars Am. 541. After ἴχων must be understood some such word as κτήματα possessions, or χρήματα riches, or δύναμιν power. See Dr. Monk, Alcestis, 57; and Bos, Ellipsis. word κτήματα.

157—163 'Serpit juxta livor habentem: | plebs nuda tamen, tolle potentes, | haud præsidii satis ipsa sibi est. | Modicus validi, validusque iterum | modici sese sustentat ope: | sed non possunt mentes stupidæ | tam provida dicta doceri:' Gro-

tius, Stob. tit. 43, p. 166. οἱ δ' οὐκ ἴχοντες | πρὸς τοὺς ἴχοντας κίντρ' ἀφιᾶσιν κακὰ, Eur. Supp. 242. Μῶμος ἰκ | δ' ἄλλων κρέμαται φθονίωντων | τοῖς, οἷς, &c. Pind. Olymp. 6. 124. Ἴσχει τι γὰρ ἄλβος οὐ μείονα φθόνον, Pind. P. xi. 45. Εἰς τὰπίσημα δ' ὁ φθόνος πηδᾶν φιλιῖ, Eur. Beller. Πρὸς γὰρ τὸν εὖ ἴχοντα ὁ φθόνος ἔρπει, Simplicius, Epict. c. 26. 'Fortunæ comes invidia,' V. Pater. I. 9. 'Intacta invidiâ media sunt; ad summa ferme tendit:' Liv. 45, 35. 'Invidia, tanquam ignis, summa petit:' Liv. 8, 31. 'Invidiâ quoniam ceu fulmine summa vaporant | plerumque, et quæ sunt aliis magis edita cunque;' Lucr. 5. 1130. 'Summa petit livor;' Ov. R. A. 769.

158, 9 "But the μικροὶ (i. e. ἰν δυνάμει) little, without the great, are a precarious ῥῦμα (φυλακὴ, Suid.) defence, of a (πύργου) battlemented wall." See Phœniss. 1169, &c. Lobeck considers ῥῦμα πύργου as a periphrasis for πύργοι.

160 βαιὸς, small, lowly, little, (singular for plural) is nominative to ἐρθεῖθ' in the following line, or to some more suitable verb understood: see note 632.

161 a. ἐρθεῖθ', may prosper, be kept upright. 'Ορθεῖσθαι, prospero successu uti, rem bene gerere: Steph. Thesaur. 6917.

161 b. Μικροτέρων for μικρῶν, comparative for positive. So Homer, Il. α. 32, σαώτερος ὧς κε νίηαι for σῶς. Herod. 2. 46, οὗ μοι ἡδιόν ἔστι λίγιν, for ἡδύ. (See Matthiæ, p. 662.) "Ἠδιον for ἡδύ, Ajax, 1011. Λαῶν ἄφεις στιβαρώτερον, Apoll. Rhod. 3. 1056.

162, 3 but it is not possible to (προδιδάσκω) teach, the (τοὺς ἀνοήτους) senseless multitude, (γνώμας for γνώμην) a correct judgment or right apprehension, τούτων of these things, i. e. of the sentiments expressed in lines 158—161. 'Sana de his rebus judicium:' Johnson. 'Fieri non potest, ut fatuos horum egregiè dictorum intellectum edoceas:' Billerbeck. 'Dementes isti homines dictorum talium sententiam difficulter doceri possunt:' Jaeger; who, thinking the preceding construction somewhat harsh, also proposes τὰς for τοὺς, and refers τούτων to the Greeks, in the sense of 'It is difficult



to instruct the infatuated minds of these men.'

163 b. Γνώμας and ἀναήτους are the two accusatives after προδιδάσκειν: as πολλά διδάσκει μ' ὁ πολὺς βίος, Eur. Hipp. 252. So the Latins, 'docere aliquem quid.' Matthiæ, p. 586.

163 c. Προδιδάσκειν is used for the simple διδάσκειν; a common usage with Plato: ἀρεσιγέρον μὲ προδιδάσκει, Gorgias, § 98. Ἐμὲ οὖν προδιδάσκει, Hipp. Maj. § 25. Μὴ χαλιπαῖς μὲ προδιδάσκει, Euthyd. § 72. A similar use of προδιδάσκω occurs in Aristophanes, Nubes, 987, and 476. So προμαθῶν for μαθῶν, Nubes, 966. Διαχρῶμαι for χρῶμαι, repeatedly, in Herodotus. Διασώζω for σώζω, Arist. Ran. 1517. Διαθρῆσαι for θρῆσαι, Arist. Thesm. 658. Διαθρῶ for ἀθρῶ, Nubes, 326. Κατακλαύσαντες for κλαύσαντες, Vespa, 386. See 18.

164 *By such men, Demetrius thou art tumultuously (or clamorously) assailed.*

166 ἀπαλίξασθαι (ἀντιτάξασθαι, Suidas) 'to ward off, to defend one's self, to make resistance.'

167—171 *But (for when they have escaped thine eye, they clamour like troops of birds) fearing thee the mighty vulture, they would, if you chanced to appear suddenly among them, cower in still silence.*

167 b. ἀπίδραν for ἀπίδρασαν. Elmsley (Heraclidæ, 14) observes, that there are three verbs ἀποδιδράσκω, διαδιδράσκω, ἐκδιδράσκω, whose futures are ἀποδράσομαι, διαδράσομαι, ἐκδράσομαι; and aorists ἀπίδραν, δίδραν, ἐξίδραν.

168 b. παταγοῦσιν, clamour, scream loudly, in exultation at having escaped the vulture. This passage may be illustrated by Virgil, Æn. i. 393—398: 'Aspice bis senos lætantes agmine cynos, | ætherea quos lapsa plaga Jovis ales aperto | turbabat cælo:— | ut reduces illi ludunt stridentibus alis,—cantisque dedere,' &c. The minor birds are often represented as noisy and chattering: 'crepitante ciconia rostro,' Ov. M. 6. 96. 'Turbamque sonantem | agminis aligeri,' Æn. 12. 248.

169 b. Dawes (M. C. p. 225) Brunck, Lobeck, Musgrave, Hermann, and Bothe

insert δὲ but after αἰγυπιῶν, in order to prevent the hiatus. The particle δὲ is often found after the second or third word in the sentence; as, Æsch. Eumen. 19: Ajax, 116. Toup, Jaeger, Porson, and Erfurdt, prefer εἰ thee: Heath reads γι. Boissonade and Benedict do not insert any particle after αἰγυπιῶν; Boissonade supposing that γυπιῶν is a dactyl, in reference to its derivation from γυψ, γυπις; Benedict thinks that εἰ in the anapest γυπιῶν is lengthened in consequence of being followed by an aspirated vowel: so also Matthiæ quotes the line, p. 628.

169 c. Brunck considers εἰς to be omitted before ὑποδίδραντες, as in Apoll. Rhod. 1. 1049: εἰ δ' ἄλλοι ἔξαντες ὑπὲρ τρισαν, ἤντι κίρκου | ἀκυπίτας ἀγαλληδὸν ὑποτρίσσωσι πύλαιαι.

169 d. Matthiæ (p. 628) connects together the words, πτηνῶν ἀγίλαι ὑποδίδραντες: observing that an adjective or participle is sometimes governed in gender by the substantive which is in the genitive; but in case by the substantive which governs that genitive: so, ἀκούω φθόγγον ὄρνιθων, κλάζοντας, Antig. 1001. Ὀρνίθων ἔθνια πολλὰ—ποτῶνται ἀγαλλόμεναι, Il. β. 459.

169 e. Boissonade has not any stop after ὑποδίδραντες.

170 Hermann puts a comma, not at ἐν, but after ἐξαίφνης, that ἐξαίφνης may be construed with πτήξιαν.—

Ἄλλ' (ὅτι γὰρ δὴ τὸ σὸν ὄμμα' ἀπίδραν,

Παταγοῦσιν, ἄτι πτηνῶν ἀγίλαι)

Μίγαν αἰγυπιῶν γ' ὑποδίδραντες,

Τάχ' ἐν ἐξαίφνης εἰ σὺ φανίης,

&c. "At (nunc enim, cum tutum aspectum effugerunt, perstrepunt, velut avium greges) te quidem quasi magnum aliquem vulturem exhorrescere soliti, si forte ex improvise te in conspectum daret, silentio trepidarent muti:"—Heath.

171 a. πτήξιαν: so Pindar, Pyth. 4. 101: σιωπῇ ἔπταξαν ἀκίνητοι. Berglerus considers πτήσσειν to be peculiarly said of birds, which, through fear, clap their wings close, shrink, and seek concealment: hence *to be alarmed, to stand in awe*: see Br. Blomfield, Prom. 29.

171 b. The pleonasm of *σιγῆ ἀφῶνοι* resembles the Homeric phrase *ἀκὴν ἐγίνοντο σιωπῆν*.

172 &c. A similar train of conjectures occurs, Hippol. 140, &c.

172 a. *Διὸς, θυγατῆς* being understood. See 401. 1302. So Virgil, 'Deiphobe Glauci,' *Æn.* 6. See Matthiæ, § 379.

172 b. *Ταυροπόλα Ἄρτεμις, Diana Taurica*. The origin of the term *Ταυροπόλη* or *Ταυρόπολις* (as also *Ταυριάνη* and *Ταυροπόλις*) is involved in great obscurity: the most probable account (in Abp. Potter's opinion) is that which derives it from Scythia *Taurica*, where Diana was worshipped. Iphigenia is said by Euripides to have introduced the rites of Diana *Taurica* into Attica, and to have established them more especially at Brauron. *Iph. T.* 1461—1475. *Ταυρόπολις* is derived by some, from Diana's presiding over *bulls and oxen*, which are included under flocks and herds generally; or from her being the same as Luna, whose chariot is drawn by *bulls*.

172 c. Diana is here mentioned with the greater propriety, as she was considered to be jealous in vindicating any supposed neglect: *Æneus* (*Il.* 9. 530), who had omitted to honour Diana with the offerings of the vintage; and *Agamemnon*, who had slain her favourite stag; these *Homeric* proofs of Diana's vengeful disposition might have induced Sophocles to specify her, on the occasion of Ajax's madness.

173 *μεγάλη φάτις, O direful rumour*. *Μίγας* is used by the tragedians for *δινός*: *μίγας μόρος*, *Æsch. Choeph.* 475: *μίγας δαίμων*, *Persæ*, 731: *μεγάλως δμαδίντες*, *Persæ*, 904: *μίγας πότμος*, *Pyth.* 3. 153: *μίγας μῦθος*, *Ajax*, 226.

174 a. *μᾶτις, cause, origin*. So Philodemus (*Anthol.* 27) calls the lash, *ροίζου μητρίαι*.—*Ἡ γνώμη κακῶν μήτηρ*, *Philoct.* 1336. "*Mater bonarum artium est sapientia*," *Cic. Leg.* 1. 22. "*Utilitas mater æqui*," *Hor. S.* 1. 398. See Dr. Blomfield, *Septem*, 210.

174 b. *Αἰσχύναις ἑμᾶς, of my shame*. The Chorus, by the word *my*, consider

themselves as involved in the shame of their master.

175 a. *ἄρμασι, impelled, excited*; used transitively. So Homer, *ἄρμασιν ἐς πόλιμον*, *Odyss.* 8. 490.

175 b. *βοῦς ἀγίλαιας* for *ἀγίλας βοῶν*. The phrase is from Homer, *Od.* 9. 181, *βοῦν ἀγίλαιην*.

175 c. *Πανδάμοις, public*, which belonged to the whole army. (*Steph. Thesaur.* p. 3285. D).

176 *On account of some victory, of which no first fruit was assigned to her*. *Ἀκάρωντον*, by poetical enallage, agrees with *χάρις* instead of *νίκης*. So (line 8) *ἔρινος βάσις*. *Ἐν εἴτρασι παίδων γυίσις*, *Pind. Olymp.* 8. Stroph. 4. And so Gray, "The ploughman homeward plods his *weary way*;" the *ploughman*, not the *way*, being weary.

178 *Δώροις* and *ἐλαφηβολίαις* are derivatives (or ablatives) of the cause. "*Ἡ βασις, δώροις κλυτῶν ἐνάρων* on account of offerings of illustrious spoils, *ψυσθῖσα (αὐτῶν) having been defrauded of them, εἴτ' ἐλαφηβολίαις* or on account of the chase. *Ἐλαφηβολία*, properly, *stag-shooting, deer-hunting*. Diana was surnamed *Ἐλαφηβόλος, the huntress*; and, in her festival of *Ἐλαφηβόλια*, a cake, made in the form of a *deer*, was offered to her. Or, *ψυσθῖσα having been defrauded, (ἐν) δώροις with respect to, &c.*

*Musgrave* and *Lobeck* read *ἄδωροις, acknowledged by no offering*; as, *ψυσθῖσ', ἄδωροις εἴτ' ἐλαφηβολίαις*. that *ἐνάρων* may be the genitive after *ψυσθῖσ'*, and that the antithesis of *ἀκάρωντον νίκη* and *ἄδωροις ἐλαφηβόλιας* may be the more clearly marked.

179—181 *ἢ σι, χαλκ. Ἐν, the brazen breast-plated Mars, ἔχων having, εἴ τινα μομφὰν some cause for anger or complaint, ξυνοῦ δαρός on account of his associated spear, ἐτίσαστο λάβαν hath revenged the insult, &c. &c.* Ajax is here supposed to have arrogated to himself the entire glory of some military enterprise, in which he had been aided by Mars.

179 a. *Ἐνάλιος* (*Eustathius* says) is an epithet of Mars, from *ἐνύω, to laugh*; or from *ἐνάω, to shout*; or from

having slain the Thracian *Enyalios*, who refused to him the rights of hospitality.

179 b. εἴ τι' is the reading suggested by Elmsley, and approved by Hermann. Εἰ is often used pleonastically, or rather *doubtfully*; τίς ἂν δῆτά μοι | τὸν ὀμόθυμον εἴποθι | πλαζόμενον λίσσων ἀπύοι, Ajax, 885. ξίφος εἴποθι | ἢ γίνου, ἢ βελίον τι, τροπέμψατι, Philoct. 1204. οἱ δὲ ἄλλοι ἀπώλουτο ὑπὸ τε τῶν πολεμίων, καὶ τῆς χιότος, καὶ εἴ τις νόσῳ, Anab. 5. 3. 4. ὥστε οὐκ ἀπίθανον αὐτῶν, πλὴν εἴ τις ἐν τῇ ξυμβολῇ ὑπὸ Τριγυατῶν, Hist. Græc. 4. 2. 21. Two other examples of the pleonastic εἰ may be found in Weiske, (word εἰ), p. 115.

180 μομφὰν *just reason of anger*: so Eurip. Phœniss. 785, ὥστε μοι μομφὰς ἔχων, 'so that he has cause for being angry against me.' Ἐχων μομφὰν for μίμφομαι, a word usually applied to any neglect shewn towards the gods: εὔτ' ἄρ' ὃ γ' ἐνχολῆς ἐπιμίμφοται, Il. α. 93. Τιμῆς ἐμίμφοθη, Hippol. 1400.

181 δόρος: as the genitive case often denotes the cause, it may be rendered by "on account of:" as μιλιδήματα πατρὸς, 'grief on account of his father,' Od. O. 8. Τὸ περιχαρὲς τῆς νίκης, 'joy for the victory,' Thucyd. 7. 73. (Matthiæ, p. 493).

183—5 *For never wouldst thou have (ἔβης) deviated, φρενόθιν from reason, τόσσον so exceedingly, ἐπ' ἀριστερὰ into folly, by thus falling upon the herds.*

183 a. φρενόθιν, *from reason*: so Stephens, (Thes. 10174) *a mente, e mente*. Musgrave, Bothe, and a Greek scholiast, by φρενόθιν, understand, 'by the impulse of thine own mind; of thine own accord.'

183 b. Τὰ ἀριστερὰ (*things on the left*) implies 'folly, error, infatuation;' and is opposed to δεξιὰ, 'prudence, wisdom.'

185 a. τόσσον (for τοσοῦτον) refers not to πιτῶν, but to φρενόθιν ἐπ' ἀριστερὰ. The σ is doubled in τόσσον, as in ἐλίσσας (Ajax, 390), κτίσσας, πίλασσον, ἴσσιται, &c. This double σ occurs, chiefly, in the choruses. See Dr. Monk, Alcest. 234.

185 b. Ἐν τοίμαις πιτῶν tmesis for ἱμπιτῶν ποίμαις. Elmsley does not consider πίττω to be a circumflexed verb.

186 Δία for Διόθιν, *from the gods*.

187 Ἀργείων φάτιν, *the rumour of the Greeks*, relative to the madness of Ajax.

188 *But if the great kings* (Agamemnon and Menelaus) ὑποβαλλόμενοι *privately insinuating*, κλιστ. μυθ. *furtively spread stories*, &c. Ἐποβάλλομαι is said of women, who introduce *supposititious children*; hence ὑποβαλλόμενοι may be rendered *suborning, feigning, misrepresenting*.

189 a κλίπτειν, *fallere, furtim facere*.

189 b The Attic nom. plural βασιλῆς is not a contraction from βασιλῆες βασιλῆς, but arises from the Ionic βασιλῆες: Matthiæ, p. 53. Dawes (M. C. p. 122) banishes the ι subscript from words of this form.

190 a. *Or if the prince* (βασιλεὺς understood) *of the (ἄσώτου) profligate race of the Sisyphidae, &c.*

Anticlea, the mother of Ulysses, at the time of marrying Laertes, is said to have been pregnant by Sisyphus (son of Æolus). The poets often allude to this piece of scandal: "Hortator scelerum Æolides," Æn. 6, 529. "Quid sanguine cretus Sisyphio," Ajax speaking of Ulysses, Met. 13. 31. The three following examples are adduced by the Scholiast: ὃ πάντα πράσσει, ὡς ὁ Σίσυφος πολὺς | ἔνδηλος ἐν σοὶ πανταχοῦ μητρὸς πατρὸς, Sophocles, Syndip. ἀλλ' Ἀντικλείας ἄσσαν ἦλθε Σίσυφος, | τῆς σῆς λέγω σοὶ μητρὸς, ἢ σ' ἰγίνατο, Æschyl. Κρίσις ὄπλων. Οἶδ' ἄνδρα κρόταλον, δριμύν Σισύφου γόνον, Eur. Cycl. 104.

190 b. The genitive γινιᾶς may depend upon βασιλεὺς understood from the preceding line; or the ellipse may be τις ἐκφῶς or τις ἐκ *any one born from the race*, &c., meaning Ulysses.

190 c. Ἄσωτος, properly, 'one who cannot be saved,' here denotes *a lost abandoned wretch*, 'one who is not worthy to be preserved alive:' ὁ ἐξώλης, ὁ σώζεσθαι μὴ ὀφείλων, Suidas. See Bishop Blomfield, Agam. 1587.

191 *Do not, do not, O prince, bring upon me an evil rumour, &c.*

Μὴ, i. e. πρὸς μοι: not μοί. The critics are generally agreed, that the dative μοί cannot suffer elision, although it may

form a crasis with certain words. See Elmsley, *Medea*, 56. Porson (*Phœniss.* 1250) pronounces, that a diphthong cannot suffer elision before a short vowel.

192 ὄμμ' ἴχων *keeping thine eye fixed, κλισίαι; upon the tents, ἰθάλοι; adjacent to the sea; i. e. 'remaining inactive in thy tent.'* 'Ne semper udum Tibur et Æsulæ | declive contempleris arvum,' &c. *Hor.* 3. 29.

194—196 Ἄνα *arise thou from those seats, ἔπου ποτὶ wheresoever, στηρίζεις thou fixest thyself, μακρ. ἄγων. σχολᾶ, in this long cessation from war, φλίγων thereby augmenting, ἄταν this calamitous rumour, οὐράνιαν to an immense degree.*

194 a. Ἄλλ' ἄνα *But, rise thou,* is an Homeric phrase: Sophocles is a diligent gleaner of Homer's language, as may appear from many passages, even in this drama. For the contraction of ἄνα for ἀνάστηθι, see Matthiæ, p. 281.

194 b. Bishop Blomfield considers ἴδρανον to be a word of less frequent occurrence. (*Persæ*, 4.)

194 c. Μακραιῶν (*long-lived, aged*) used for μακρὸς, πολυχρόνιος, *long.*

195 ἀγώνιος *of or belonging to a combat.* "Οπου ποτὶ, *ubicunque tandem.*

196 a. φλίγων, used transitively, *inflaming, kindling up, i. e. 'exciting or augmenting.'* Φλίγειν φίγγος, *Ajax*, 673. So Euripides, Ἄρης αἶμα δάϊον φλίγει. *Phœn.* 246. Used transitively by Æschylus, *Septem*, 272; 509. *Persæ*, 370. Also ἰπιφλίγω, *Persæ*, 401.

196 b. Οὐράνιος as δῖος is applied to whatever is *vast, immense*: in this sense, οὐράνιαν ἄταν is "a calamity, oppressive from its magnitude." Οὐράνιος may also imply *sent from heaven, i. e. 'occasioned by the wrath of Diana or Mars:'* so οὐράνιον ἄχος, *Antig.* 418. See Dr. Blomfield, *Pers.* 579.

197—200 *And the (ὑβρις) insolence of thine enemies, ἀτάρβητα fearlessly or unrestrainedly, ἰρμᾶται pursues its rapid course, ἐν εὐάνιμοις βάσσαις in the sheltered woodland pastures, πάντων while they all, καγχαζόντων deridingly reproach thee, γλώσσαις with their censures, βαρυάλγητα*

*in a grievous manner: but to me, there is deep grief.*

197 a. ἀτάρβητα *neuter plural for ἀταρβήτως, fearlessly, unrestrainedly.* Adjectives are very often put in the neuter singular and plural, with and without an article, for adverbs: as τὸ πρῶτον, in the first place; αἰνὰ for αἰνῶς, &c. Matthiæ, p. 648, § 446, 7. So φαίδρα, *Œd. C.* 319: ὑπίροπτα, *Œd. T.* 883: παλαιὰ, *Philoc.* 493: ἄλικτρα, *Elec.* 962, &c. &c. So in this Play, πάννηχα and φαίθοντα, 930: βαρυάλγητα, 200: ἰξὺς for ἰξίως, 258: κοινὸς for κοινῶς, 267: πᾶς for πάντως, 275: κοινὰ for κοινῶς, 577.

198 a. εὐάνιμοι, *sheltered from the wind: as λίμενας εὐνήμους, Andr.* 750.

198 b. Βῆσσαι are *the woodlands, containing rich pasture*, which were the scene of Ajax's outrageous conduct; and where his enemies are supposed to be indulging their sarcastic laughter, upon beholding the mangled cattle. Some commentators imagine (Heath, among the number) that a simile is here implied, viz. that the insolence of the enemies of Ajax rages uncontrolled, as a fire among woods.

199 γλώσσαις is construed by Billerbeck as dative of the cause after καγχαζῶ: "while all, very grievously, indulge in derision, γλώσσαις at these censorious rumours." Καγχαζῶ, *I laugh heartily, I deride.*

200 a. βαρυάλγητα used adverbially for βαρίως, *grievously, oppressively.*

200 b. ἴστασι used as a stronger word for ἰστί: as τοῖα μηχανὴ ἴστηκιν, *Eur. Andr.* 996. Ὁρῶ τιλιυτὰν, ἐν ἴστακα, *Eur. Suppl.* 1012. Ἐγγὺς ἴστηκας φόνου, *Iph. T.* 720. Τίς βοή ἴστηκιν, *Heracl.* 73. Ἐστάτω δῖος, *Ajax*, 1084: καθίστηκην δῖος, 1074. Γῆ δὲ πολιμία καθίσταται, *Herodot. Polymn.* 49.

200 c. Bothe arranges lines 197—200 thus:

Ἐχθρῶν δ' ὑβρις ἄδ' ἀτάρβη-  
θ' ἰρμᾶτ' εὐάνιμοις βάξαις,  
Πάντων καγχαζόντων γλώσσαις  
Βαρυάλγητον ἰμοὶ δ' ἄχαις ἴστακιν. *i. e.;*

"Interea inimicorum petulantia, nullo cohibita metu, secundis prorumpit ru-

morum auris, convicia omnibus ridentibus: at acerbus mihi exstitit dolor."

201 ναὶς ἀρωγοί: *Naval associates*. So line 356, γίνεσ ναῖας ἀρωγὸν τίχνας. Στρατιῶται ἀρωγὰν, Agam. 47.

202 a. γυνῆς—ἀπ': φῦνται or ὄνται being understood.

202 b. χθονίαν, i. e. αὐτοχθόνων, *aboriginal*. The Athenians considered themselves as born out of the same soil which they inhabited. In this vanity, they styled themselves τίττιγες, *grasshoppers*; and some of them wore grasshoppers of gold, binding them in their hair as badges of honour, and as marks to distinguish Athenians from others of later or less noble extraction; because grasshoppers were believed to be generated out of the ground. Salamis not being far from Athens, Sophocles salutes the followers of Ajax by the name of Athenians; and takes this opportunity to indulge the vanity of his countrymen by calling them the "sons of Erectheus." For joining the inhabitants of Salamis to the Athenians, Sophocles had the authority of Homer, β. 557. Αἴας δ' ἐκ Σαλαμῖνος ἄγε δυσκαίδικα νῆας, | στῆσε δ' ἄγων, ἴν' Ἀθηναίων ἴσταντε φάλαγγες. (Potter.)

203 ἔχουμι στοναχὰς (i. e. στοναχίζουμι), *we have cause for lamentation*, οἱ κηδόμενοι *who feel solicitude for the distant house of Telamon*: i. e. 'We commiserate Telamon, who, in *distant* Salamis, is a stranger to the present calamity of his son.'

204 τηλόθεν οἴκου for τηλόθεν ὄντος οἴκου. The omission of ὄν with an adverb is a common ellipse: see note 35 a.

The construction (according to Musgrave) is οἱ τηλόθεν κηδόμενοι οἴκου τοῦ Τηλαμῶνος.

205 Δεινός, *formidable*. Ὀμοκρεατῆς, *raw in strength*, i. e. 'fierce, hardy, savage, rough.' The epithet is not used in censure, but in accommodation to the Homeric character of Ajax. So Ajax, (line 885) is termed ἀμόδυμος; and he himself prays, that the manners of his son Eurysaces may be ἄμοι, line 548.—By Ὀμοκρεατῆς, some understand *strong-shouldered*, i. e. 'mighty, strong:' so

Homer describes Ajax, ἔξοχος εὐρίας ἄμους, Il. γ. 225. See note 135 b.

206 θαλπερός, *dark, black*. Θόλος is the black matter emitted by the scuttle fish, when in danger of being caught. Θαλπερός is opposed to λαμπερός. Eur. Suppl. 222. See Br. Blomfield, Prom. 910.

207 a. Κεῖσθαι and its compounds are applied to persons, who are *prostrate* by the blow of any calamity. *Jaceo* is used in the same figurative sense. Κεῖσθαι ἐν κακοῖς, Phoen. 1666. κεῖσθαι ἐν κλυδῶν, Phoeniss. 878. Ἐν πόνοισι κείμενος, Ajax, 1306. κείμενος ἐν κακῇ τύχῃ, Ajax, 323. Κεῖμαι δ' ἀμίρμενος, Ajax, 1207. Ἐν τοιούτῃ κείμενος κακοῖς, Hecub. 955. Ἐν τῷ κίτῳ συμφορᾶς, Helen, 1194.

207 b. Νοσεῖν, *to be distempered* or *unsound*, is applied, not only to maladies of body, but to any affliction, suffering, or circumstance, by which men or things are corrupted from their healthy, sound, and prosperous state. Νοσεῖ γῆ, Phoen. 884. Νοσεῖ τὰ φίλτατα, Med. 16. Νοσεῖμεν, οὐδὲν ὄντες αἴτιοι, Hippol. 937.

208, 9. Τῆς ἀμερίας, *day*, refers to ἄρας, *hour*, understood. The natural construction of the sentence would have been, Τί τῆς ἀμερίας ἄρας ἢ νυκτερινὴ ἐνῆλλαξις: but νύξ has been used for ἢ νυκτερινὴ ἄρα.—Τί βάρος ἐνῆλλαξις is poetical for τινὰ βαρῆσαι ἐναλλαγὴν ἐποίησιν. The meaning is, 'What calamitous change has the yesterday's condition of Ajax undergone, during this last night?' Hermann.

Ἐνῆλλαξις is used transitively for ἐνῆλλαξεν: see note 22 b.

"Puto esse ἀμερίας pro ἡμερίας, ad ἡμερία, quod synonymum fuerit τῆς ἡμερότητος. Nec est ἐνῆλλαξις pro ἐνῆλλαξι: sed passive struendum: νύξ ἦδε κατὰ τί βάρος ἐνῆλλαξις ἀπὸ τῆς ἀμερίας:" BOISSONADE. Τῆς ἀμερίας: subaudi συμφορᾶς. Idem vult τί δὲ βάρος, ac τί δὲ βαρῆσαι συμφορᾶς. Constructio est, κατὰ τί ἢ βάρος νύξ ἦδε ἐνῆλλαξις τῆς ἀμερίας συμφορᾶς. Ita vides verbum passivum ἐνῆλλαξις vim transitivam non hic habere.' HEATH.

210 a. Tecmessæ, who is here introduced as the wife of Ajax, fell to him, as

Briseis to Achilles, by the fate of war. Her father Teleutas was a petty king in Phrygia, whose dominions being taken and plundered by Ajax, the daughter became his captive. By her he had a son, whom Ajax named *Eurysaces*, from *εὐρύς* a broad shield, in memory of that part of his own armour, by which he was so eminently distinguished. Horace alludes to the wife of Ajax: "Movit Ajacem Telamone natum | forma captivæ dominum Tecmessæ," ix. 4. (*Franklin*.)

210 b. *Σὺ Τηλεύταντος* is the emendation of Porson for *Τηλλεύταντος*. The final *ς* is long by position before *λίγ'* in the subsequent line. Boissonade reads *Τηλεύταντος*: "potuit in nomine proprio licentiâ uti poeta circa liquidas, quâ in nominibus appellativis toties utebantur."

211 *λίχος* for *wife*: so *conjugium* for *uxorem*, *Æn.* 2. 579. See note 381 b.

212 a. *στέρξας ἀνίχῃ* for *στέργῃ καὶ ἀνίχῃ*, 'loves and honours thee, his captive wife.' A participle and verb are rendered in English by two finite verbs: see Vigorius, p. 339.

212 b. *ἀνίχῃ*, (*ἀνυψοῖ*) honours, regards. *Τῆς μαντιπέλου Βάκχης ἀνίχων | λίπετ' Ἀγαμέμνων*, *Hecub.* 120. *Εὐδικίας ἀνίχῃ*, *Odyss.* T. 111. "Ὁς ἀνίχῃ τὸτ' ἐμὲ τὰ κείνων," *Pyth.* 163. 'Ανίχῃ, which Musgrave interprets *honours*, is considered by Professor Scholefield as compound for simple *ἴχῃ*: so, *τὸν οἰνώπ' ἀνίχουσα κισσὸν*, *Œd. Col.* 674. See Porson, *Hecuba*, 120.

212 c. *Στέρξας λίχος*: so Euripides, *μίαν μὲν στειργίτω εὐνὴν πόσει*, *Androm.* 470: *Ἄλλαν τὴν εὐνὴν ἀντὶ σοῦ στέργῃ πόσει*, 908.

213 *ὕπαισις* for the simple *ἴσις*: see 18. Hermann explains it by *dicendo suggeras*.

214 a. *ἄρρητον*, as the Latin *infandum*, 'what ought not to be, or what cannot be, uttered: 'dreadful, shocking. *Δίγῃν λόγον*: see 79 a.

214 b. The subjunctive present is often used for the future: *πῶς λίσγω*, *how shall I tell?* *Ποῖ δῆτα φύγω*, *Phœniss.* 984. *Elmsley*, *Medea*, 371.

216 The poets use *ἡμιν*, *ἡμίν*, *ὑμιν*,

*ὑμίν*, where the last syllable is short. See *Matthiæ*, p. 180: and *Dr. Brasse*, *Œd.* T. 39.

217 a. *νύκτερος* for *νυκτὸς*, *by night*.

217 b. *ἀπειλωβήθη* is used in a middle sense, *has disgraced himself*. The *ἀπὸ* is intensive; as *de* in Latin; *devinco*, *domiror*. A scholiast explains *ἀπειλωβήθη* by *ἰνυβρίσθη*, *λωβητὸς γίγνεται*; but adds that the word may be taken transitively for *ἰφύβριστα ἔργασται*. See *Steph. Thesaur.* 5884. A.

219 a. *χειροδαίικτα*, *slain with his own hand* (*δαίζω*, I divide, lacerate.)

219 b. *Αἰμοβαφῆ*, *steeped or weltering in blood*. For two or more epithets to one noun, see note 135 b.

220 *Χρηστήρια*, *the butcheries, or the slaughtered objects*. So *Steph. Thesaur.* 10726. A. *Χεῖρα* and some of its compounds (as *ἀποχεῖραμαι*, *διαχεῖραμαι*) are used in expressing deeds of violence and bloodshed. To the preceding sense of *χρηστήρια*, *Suidas* adds that of *τολμήματα*, *πράξεις*, *the outrageous deeds*.

221—226 *Ὅταν ἀγγιλ.* *what (mournful) intelligence hast thou manifested respecting this (αἰθροῦς) impetuous man, which is intolerable to our feelings—an intelligence which cannot be avoided, diffused as it is by the chieftains of the Greeks, and which dread report augments*.

221 *οἶαν* used in a sense of sympathy. So *Virgil*, "Hei mihi! *qualis erat!*"

222 a. *Ἀνδρὸς ἀγγιλία*: the genitive is sometimes put with substantives, where otherwise *περὶ* with the genitive is used: *ψῆφον τῆς μιλλονύμφου*, 'the decree *with respect to*, *on account of*, thy bride,' *Soph. Antig.* 632. *Σοῦ βάζις*, 'the fame *with respect to* you,' *Ajax*, 998. *Ἀγγιλία τῆς Χίου*, 'the relation *concerning* Chios,' *Thucyd.* 8. 15. *Μῦθος φίλων*, *Antig.* 11. See *Matthiæ*, p. 457, § 320, 1.

222 b. *Αἶθροψ*, *hot, fiery, glowing, impetuous*; "*igneus in pugnas*," *Sil. It.* 6. 208.

224 *Μεγάλων Δαναῶν*, *Agamemnon, Menelaus, Ulysses, &c.*

225 *ὑποκληζομέναν Δαναῶν*: *Brunck* refers *Δαναῶν* to the *ὑπὸ* in composition. The genitive is put with verbs, compounded with prepositions which govern

the genitive, when these prepositions may be separated from the verb, and placed immediately before the case, without altering the signification of the verb: as ἀποπνῆδᾶν ἄρματος for πνῆδᾶν ἀφ' ἄρματος: τοῦδ' ὑπερπονούμενος, Ajax, 1310: ὑπερδοικὰ σου, Antig. 82: τῆσδ' ὑπεραλγῶ, Hippol. 260: τοῦδ' ὑπερμαχιῦς, Ajax, 1346. ἔξερχισθαι οἰκίας: σῶν ὑπερστίνων πόνων, Prometh. 66. (See Matthiæ, p. 523, § 376.)

226 a. μίγας in the sense of δεινός: see note 173.

226 b. 'Αίξι: "fama vires acquirit eundo," Æn. 4.

226 c. Τᾶν for ἧν, *which*: the article is very often put, in Ionic and Doric writers, for the pronoun relative, δς, ἦ, ὅ. Of Attic writers, the tragedians only (not the comic and prose authors) use it in this sense. Τᾶν for δν, CEd. T. 1379: CEd. C. 304: Antig. 1086. τὸ for δ, CEd. T. 1427. τῆν for ἧν, CEd. C. 747. Trach. 47. τῆς for ἧς, CEd. C. 1258. Trach. 730. τῷ for ᾧ, Philoct. 14. τὸν for δν, Ajax, 256. See Matthiæ, p. 424, § 291: Bishop Blomfield, Sept. c. Th. 37: and Dr. Monk, Hippol. 527.

227 τὸ προσέρπον, *what is at hand, the coming evil*.

227—232 *the (ὁ ἀνὴρ, ἀνὴρ) man will (περίφαντος) evidently be put to death, in consequence of his having slain, with (παραπλήκτω) mad hand, with the fatal sword, the herds, and herdsmen who had (ἰσπονώμας) charge of the field or pasture.*

228 περίφαντος for περιφανῶς, *clearly, evidently. Illustrious*, Bothe, Hesychius, Billerbeck. *Manifestly convicted*, Musgrave.

229 θανῖται refers to the punishment with which the outrage of Ajax would be visited by the Greeks: see 252. Hermann considers θανῖται as the first intimation that Ajax would kill himself.

230 χεῖρ and ξίφισιν are, both, in construction with συγκατακτάς.

231 a. κελαινοῖς, *black, 'fatal, deadly':* as atra mors, atrum venenum, atra dies, &c.

231 b. ξίφισιν for ξίφει, plural for singular; a common idiom among the Greek

and Latin poets. So Προφάγματα, a victim, Hecuba, 265. Φάργατα, a sword, Orestes, 942. Τεχνήματα, one cup, Philoct. 36. Νυμφῖα, said of Antigone, Antig. 568. Παιδιύματα, said of Hippolytus, Hippol. 11. So, in this Play; δουμάται, 73: δόμους, 80: νῶτα, 110; σκηναῖσι, 754: νόστων, 900: κράτη, 446. See Porson, Orest. 1051. Dr. Monk, Alcest. p. 113.

232 a. βοτῆρας ἰσπονώμας, i. e. βοτῆρας τοῦ νόμου, *the keepers of the meadow or pasture.*

232 b. The compound adjectives of the Greek poets must not be construed too literally: they are satisfied if either part of the word convey the expression of the leading thought; being often more intent upon the musical effect of the epithet, than upon the minute accuracy of the application. Thus, ἀμοκρατῆς Αἴας *fierce Ajax*: κελαινοφίς αἷμα, 'black blood': ἀργίποδας κριοὺς, *white rams*: χαλκόκροτον ἔγχος, 'brazen sword,' Eurip.: σιθηροκμηῖσιν βόταις, *mangled herds*, Soph. Νιφασσιβίης, *snouy*, Ajax, 670. Χιονεκτίπος, *snouy*, Aj. 696.

232 c. Ἰσπονώμας and (line 256) ἴσχυ have been suggested by Porson, instead of Brunck's readings ἰσπονόμεους and ἴχσι. Euripides has many words of this form; as λιυκολόφας, Phoen. 120: ἰούλῆρας, Alcest. 571: μηλονόμας, 572: χρυσοκόμας, Iph. A. 548. (See Valckenaar, Phœniss. 120.)

234 δισμῶται for δίσμιον, *bound*. Ἄγων ἤλυθε: Φέρων and ἄγων are commonly used with other verbs; the former referring to inanimate, and the latter (as ποίμναν ἄγων) to animate things. These participles with their cases signify the same as *with*, especially with the verb *to come*: thus ἤλυθε *he came*, ἄγων *leading or bringing with him*, ποίμναν *a flock*, &c. Matthiæ, p. 853. § 557.

235 The relative δν is plural, in reference to the antecedent ποίμνας, which is a collective noun: so λαόν, οὗς ἔρκει: Matthiæ, p. 627. § 434.

236 *And (πλευροκοπῶν τὰ) striking the ribs of others, δίχ' ἀνιρρήγνυ he tore their bodies asunder.*

Ajax tum credit ferro se cedere Ulix-

em, | quum bacchans silvam caedit, porcosque trucidat. Varro.

237 a. Ἀιλῶν, *seizing, grasping*. Ἀναιῦν, *in manus sumere*, Steph. Thes. 1574.

237 b. ἀργίπους, *white-footed, or swift-footed*; an Homeric epithet. (Steph. Thes. 7899).

237 c. Κριούς: plural for dual.

238 Γλῶσσαν ἔκταν, *the tip of the tongue*. Τεῦ implies *Agamemnon*, whom Ajax thus punishes for having used his tongue in pronouncing an unjust sentence in the contest relative to the armour of Achilles. The supposed Ulysses is bound, as a prisoner, in the tent. See line 105, &c. In a similar vengeance, Fulvia, the wife of Antony, is said to have pierced with her bodkin the tongue of the dead Cicero, who had directed his Philippics against her husband.

239 a. Elmsley (Heracl. 150) prefers ῥίπτει to ῥίπτει, not considering the latter word to be used by the tragedians.

239 b. θιρέσας, *cutting off*. θιρίζω, as *meto*, among the Latins, denotes to *mow*; thence, to *amputate, cut off*; Τὴν γλῶσσαν ἐκθιρίζω, Anacr. xii. "Demeteret ferrum caudam." Hor. S. i. 2. 46. "Demetit ense caput," Ov. M. This class of verbs (to *mow*) imply, also, to *slay, destroy*. So ἰξημημίνας, Ajax, 1178. Νίν φερνία ἐμᾶ κόπις, Antig. 610. Ἐξαμήσιν γίνους, Pausan. 8. 7. "Primosque et extremos metendo," Hor. 4. 14. "Proxima quæque metit gladio," Æn. 10. 513.

242 a. μάστιγι: hence this play of Sophocles is termed *Μαστιγοφόρος, the Whip-Bearer*; to distinguish it from his other play, called *Locrian Ajax*, and from the *Ἄϊας Μαινόμενος* of Astydamas. Some modern critics have termed this play *Ajax*, or *Mad Ajax*, objecting to the propriety or to the delicacy of the epithet *Μαστιγοφόρος*: this latter is, however, the true and correct appellation, as appears from the references of *Clemens Alexandrinus*, Strom. 6.; *Stobæus*, p. 151.; *Zenob.* Cent. iv. 4.; *Athenæus*, vii. (See *Lobeck's* note on this line)—See *Lucian*, Bipont v. p. 171.

242 b. Μάστιγι διπλῆ, *having two*

*thongs, λιγυρῆ echoing*. As a scourge usually consisted of two thongs, Ajax doubles the rein. The contumely of lashing Ulysses consisted in its being a punishment usually inflicted upon slaves: "Servum loris rumpere solebat," Hor. Ep. 1. 16. 46.

243 a δινάζων κακὰ ῥήματα, *uttering contumelious reproaches*; from δίνος *reproach*, a word used once by Herodotus, 9. 107. Δινάζω occurs S. Antig. 759. Eur. Rhes. 954, and 928. Theogn. Gnom. 1163. Δινάζειν ῥήματα, is a construction similar to δινάζειν δίνους: see note 79 a.

243 b. The construction is εἰ (οὐδαίς) δαίμων (ἰδίδαξιν) κούδαίς ἀνδρῶν ἰδίδαξιν, such reproaches as *neither God nor man teaches*.—This is the usual combination in strong exclamations or negations. "Quem non incusavi amens hominūque deumque?" Virg.

243 c. Δαίμων, *God* (from δαήμων *sciens*) is usually synonymous with θεός, as δαιμόνων νόμους, 1130: a distinction is sometimes drawn between them. (See Br. Blomfield, Prom. 85; and Dr. Monk, Alcest. p. 125.) By Δαίμων Musgrave understands *evil Genius*; to whose influence aberrations of mind were generally imputed. Συντελεῖ τοῖς δαίμονι τινη γινομένοις κατόχοις· ἄμα γὰρ τῷ προστιθῆναι ταῖς ῥίσι, ἀπέρχεται τὸ δαιμόνιον: Aristot. περὶ Θαυμασ. Ἄκουσμ.

245—7 ἄρα (ἴστί) *it is time, τινὰ that I, muffling my head in a veil, ποδοῖν κλοπὰν ἀγίσθαι should furtively fly, &c.*

245 a. Τίς is often used for ἐγώ: as ποῖ τίς τρίψεται, i. e. ποῖ τρίψομαι, Thesm. 603. (See Vigerus, p. 371.) Ποῖ τίς οὖν φύγη, which is explained in the next line by ποῖ μολὼν μινῶ, Ajax, 403. Ὀλιῖ τινὰ, i. e. *me*, Antig. 751.—Τίς, in a similar manner, denotes the person, of whom or to whom we are immediately speaking, πρὸς τινὸς εἰσορῶ κακὸν, Hippol. 876. Καὶ παρισπυράζοντο, ἣν ἐκπλήη τίς, *si quis*, i. e. *the Lacedæmonians*: Thucyd. iv. 13. Κακὸν ἦκου τινί, i. e. *to thee*; Arist. Ran. 560; and, δώσει τίς δίπην, i. e. *thou*, 562. Χαλᾶν κελύω δισμὰ, πρὶν κλαίειν τινὰ, i. e. *thou or you*. Τάχ' ἂν γίνοιτο μέντις—τινί, *that*



man of whom you speak,' i. e. Tydeus, Æsch. Sept. 508. Τοῦτ' εἰς ἀνίαν ἔρχεται εἰς, Ajax, 1138. Br. Blomfield (Choeph. 53) considers εἰς as used for πᾶς τις.

247 ποδοῖν κλοπᾶν ἀρισθεῖν for λάθρα φύγειν, to fly furtively. So, Δραπίτην γὰρ ἐξέκλιστον ἐκ δόμων πύδα, Orest. 1524. Euripides has ἀρισθεῖν φύγειν, Rhes. 54 and 126. Ἀρισθεῖν (ἀρέμεν being understood) is applied to *departure* either by sea or land.

248—250 Ἡ οὐ, ἰζόμενον taking my seat, θεὸν (κατὰ) ζυγὸν on the rapid bench, εἰρησίας of the towers, μεθεῖναι (ἑμαυτὸν understood) should commit (myself) to a sea-passing ship.

248 a. θεὸν is applied to ζυγὸν by Eustathius. Bothe considers it adverbial for θεῶς in construction with μεθεῖναι; to which opinion Brunck somewhat leans.

249 ἰζόμενον (κατὰ) ζυγὸν: so σίλημα ἦσθαι, Agam. 190. Τρίποδα καδίζων, Orest. 945. ζυγὸς and ζυγὸν in the singular; but ζυγὰ in the plural.

250 a. The ellipse of ἑμαυτὸν or ἑαυτὸν after μεθεῖναι is defended by Lobeck as analogous to the similar construction of ἰφίνας (sc. ἑαυτὸν) τῇ ἡδονῇ, γίλωτι, ὀργῇ, &c. Hermann objects to this ellipse, and considers that Sophocles intended to say, μεθεῖναι εἰρησίαν νηῖ, to make liberal use of the oars; but wishing to add ἰζόμενον, he expressed himself by θεὸν εἰρησίας ζυγὸν ἰζόμενον: the whole, therefore, is synonymous with ἐν τῇ θεῷ ζυγῷ ἰζόμενον, μεθεῖναι εἰρησίαν (not ἑαυτὸν) τῇ νηῖ. Heath understands εἰρησίαν, repeated from the preceding εἰρησίας.

250 b. Dawes pronounces, that μεθεῖναι is followed by an accusative; and μεθεῖσθαι by a genitive. See Dr. Monk, Hippol. 333.

251 ἐρίσσουσιν, strenuously ply; i. e. vehemently utter; metaphor from the exertion of rowing. A similar metaphor in Antigone, μῆτιν ἐρίσσω, 158.

252 Δικρατῆς, two, poetically for δισσοί. So κράτος δίθρονον, Agam. 108.

253—255 πιφύβημαι, I apprehend the sharing (ξυναλγῆν) the pain of being stoned, (assailed in company) with him, whom, &c.

254 a. εὐὸ λιθόλιυστον ἄρην ξυναλγῆν stands as the objective after the transitive verb πιφύβημαι. See note 22 b, and 1 c.

254 b. Ἄρην accusative after ξυναλγῆν: see latter part of note 136 b. Ἄρης is often used for πληγὴ, blow, wound; as Iliad, N. 569: Ἴδα μάλιστα | γίνετ' ἄρη ἀλεγεινὸς οἰζυραῖσι βροταῖσι.—Ἄρην may be construed with τυπῆς, as in the expression, τυπῆσθαι πληγᾶς, Plato de Legg. Porson prefers ἄρην to ἄρη: Phœniss. 134. See Dr. Blomfield, Septem, 45.

254 c. λιθόλιυστος ἄρης, death by stoning: λιθόλιυστος, stoned, from λίθος stone, and the old verb λίσσω to stone, from λίσ the primitive Doric word for λίς a stone: see Dr. Blomfield, Sept. 183. The pleonastic redundancy of λιθόλιυστος (stoned by stones) occurs also in λιωίμω πετρώματι, Orest. 50. A similar expression occurs Trach. 357, ῥιπτοῖς μέροι.

256 a. αἷσα, madness, frenzy, as appears from lines 257, 259.

256 b. ἀπλατος (α, πλάω, I approach), dangerous to be approached: also, immense, vast: Steph. Thesaur. 7414. B.

256 c. Τὸν for ὄν: see note on 226 c.

257 (Μανία) οὐκ ἔτι (ἔχει αὐτόν): γὰρ λήγει (τῆς μανίας), εἰς νότος ἔξυς (λήγει), ἄξας ἄτις λαμπρᾶς στροπεῶς: the frenzy no longer possesses him; for he ceases from his madness, as the south wind quickly ceases from its violence, when it rushes forth unattended with bright lightning. Triclinius says, that the ancients considered the violence of the south wind as likely to be of short duration, when it rose without lightning.

258 ἄξας, from ἀίσσω, I rush: ἔξυς for ἔξυς, quickly.

259 Ἀνδ ποῦ, φρόνιμος restored to his senses, he hath a new grief.

Φρονῶ δ' εἰ πάσχω, καὶ σὺ εὐὸ σμικρὴ κακόν. | εὐὸ μὴ εἰδέναι γὰρ ἡδονὴν ἔχει εἰς | νοσοῦντα· κέρδες δ' ἐν κακοῖς ἀγνωσία. Eurip. Stob. Grot. p. 417.—“Where ignorance is bliss, 'tis folly to be wise:” Gray.—Φεῦ, φεῦ· φρονήσασαι μὲν εἴδ' ἰδέσασαι, | ἀλήθειαν ἄλλοις δινόν. Bacch. 1250.—Τὶ γὰρ ὀρεσθεῖσθαι γνώμην, ἡδονῆ· | εὐὸ δὲ μαινομένοι, κακόν· ἀλλὰ κρατῆ | μὴ γιγνώσκουσιν ἀπολίεσθαι: Hippol. 247.

260 a. Clades tantum spectare suas,  
Nec participem novisse mali,  
Ciet immensos corde dolores.

Stob. Grot. tit. 99.

260 b. Τὸ ἐσλεύσθαι is the nominative to ὑποτίθει. (Read Matthiæ, pp. 814—822, § 539—542). The infinitive, joined with the neuter of the article, stands as a substantive, through all cases. The Latins use their infinitive in the same idiom, although from their having no article, it be not so apparent: as *N.* (τὸ) ire juvat: *G.* cupidus (τῷ) perire: *D.* parati estis (τῷ) servire: *Acc.* cupio (τὸ) discere. *V.* O vivere nostrum! *Abt.* Ne perdas operam (ἐν τῷ) poscere, i. e. in poscendo. The same construction prevails in English: *Nom.* to walk is pleasing; *Objective*, I love to walk;—‘What went ye out (*for*) to see?’ “Could save the son of Thetis *from* to die.”

261 *No other*, παραπράξαντος *having acted wrongly*, or, *having shared in the fault*: as if to have a companion in errors (as in calamity) afforded some alleviation of the pain arising from them. Παρα, in composition, often denotes *beyond*, in the sense of ‘transgressing,’ or ‘disregarding;’ παραβαίνω, *I transgress*; παραιδών, *overlooking*.

262 ὑποτίθει, *supplies, suggests*.

263 *But if he hath ceased* from his madness, *I am of opinion that he* “is abundantly happy;” that matters go well with him. That εὐτυχίῳ applies to Ajax, appears from line 280. Brunck applies εὐτυχίῳ to the Chorus: “prospere omnino mecum agi putem.” And Hermann, “Videor mihi gaudere posse.”

264 λόγος, *account*, ‘anxiety respecting.’ Φροῦδος, *past, disappeared*.

265 a. ‘Dic, optio si detur, utrumne eligas, | ut per te amicis male sit ac tibi sit bene, | an ut doloris comiter partem feras?’ Stob. Grot. tit. 113. p. 466.

265 b. πότιρα Attic for πότιρον. See note on line 1126 a.

266 ἔχειν ἠδονὰς, for ἠδισθαί, ὑφραίνεσθαι. Ἐχειν with its accusative stands for the infinitive, which is related to the noun: so in this play, ἔχειν τάξι for τάσσεισθαι, 4: ἔχειν ὄνον for ὄνειν, 139.

See 180. 525. 520. 540. 606. 417. 1322.

267 a. κεινὸς ἐν κεινῶσι is a poetical pleonasm for κεινῶς: κεινὸς ἐν κεινῶσι λυπεῖσθαι, ‘to be involved in the common distress.’

267 b. The participle ξυνὸν is somewhat expletive. See note 1131.

268 The particle τοι seems to possess some peculiar force, in introducing any sententious maxim or observation. Σοφόν τοι κὰν πακοῖς, εἰ δὲ διῷ, φρονίῳ, Hecub. 232. Τόν τοι τύραννον ὑσιβίῳν οὐ φάδιον, Ajax, 1350. Τοῖς Δανοῦσί τοι | φιλοῦσι πάντες πειμένους ἱαίγγυλᾶν, Ajax, 989. Κρατεῖς τοι, τῶν φίλων νικάμινος, Ajax, 1353. Κάριτα τοι φιλοίκτηστον γυνή, 580. Τὰ σκληρὰ γὰρ τοι δάκνει, 1119. Ἄνδρὶ τοι χρεῖστον Μνήμην προσεῖναι, &c. 520. See Porson Hecub. 232: Dr. Blomfield, Prometh. p. 59.

269 ἡμῶς, &c. “We are still afflicted, though no longer distempered,” i. e. “though Ajax has recovered from his frenzy:” Tecmessa, speaking of Ajax, uses the plural form, to shew, that her sympathy had identified her in the calamities of her Ajax. This observation of Tecmessa is a reply to line 268: “Ajax, so far from being happy (line 263) is, on the contrary, occasioning a (διπλάζων κακὸν) two-fold calamity: while under the influence of delusion, he distressed me only: but, on his recovery, he distresses himself besides.

270 πῶς τοῦτ’ ἴλιξας, *what is this you say?* a formula expressive of doubt and mistake as to the words of those with whom we converse. Πῶς φής, CEd. T. 746. See Br. Blomfield, Agam. 259.

273 a. ἡμᾶς βλέποντας: Dawes affirms, that if a woman, speaking of herself, uses the plural number, she at the same time employs the masculine gender. See Porson, Hecub. 515: Phœn. 1730: Medea, 763. See Antig. 1194.

273 b. βλέποντας, “me who had the use of my eyes; me, whose vision was not beguiled by false images.” Φρονοῦντας is the usual reading.

275 πᾶς for πάντως: he is wholly agitated, harassed. Ἐλαύνω is a favourite word on these occasions: κἀμὲ μὲν δαίμων

ἰλαῖ, Ajax, 504. ἰλαῖ Ἀθάνας μῆνις, Ajax, 756. Κακοῖς ἰλαύνειν, Eur. Alc. 679. Κακοῖς ἰλαύνομαι, Androm. 31. ὅτι δ' ἰλαύνεται Συμφοραῖς εἶκος, Iph. 1619. Διαδοχαῖς Ἐρινύων ἠλαυνόμεσθα, Iph. T. 80.

277 ἄρ' ἰστί, are not these evils made two-fold from single? In these interrogative forms, the tragedians omit or express the negative particle at pleasure: ἄρ' ἴφον κακός; ἄρ' οὐχὶ πᾶς ἀναγνος; Œd. T. 821, 2. (Porson, Preface to Hecuba, xii.) Ἄρα τὸν ζῆλον Στυγῶ, Alcest. 787.

279 a. I am apprehensive that it is some blow, which has come upon him from heaven: ἦκω is used in a past sense: see line 34 b. Elmsley prefers ἦκμι to ἦκη.

279 b. πῶς γὰρ for πῶς γὰρ οὐ, quidni enim? The negative particle is omitted, as in line 277. See Matthiæ, p. 964.

281 It is fit you be well assured, i. e. you have just grounds for being well assured that these things are so. "The participle, when combined with ὡς, is used for ὅτι with the finite verb, or for the participle only, after verbs denoting 'to say, to announce, to think, to be convinced,' and the like. Thus, ὡς ἄδ' ἰχόντων τῶνδ', after the verb ἐπίστασθαι, are put for ὅτι ἄδ' ἴχουσι τῶνδ'; (See Matthiæ, p. 874. § 569. 2.) So, ὡς τείνουσ' ὄντων τῶνδ' σοι μαδῶν πάρα, Æsch. Prom. 76. Θαῖρῶσι δὲ λίγυι, ὡς ὁμοίων ὄντων τῶν πολιτυμάτων, Polyb. Νιοπτόλιμος ἰστορεῖ, ὡς ὑπὸ Διονύσου εὐρεθίντων τῶν μῆλων, Athen. iii.

282 a. What was this unexpected commencement of his calamity? Προσπίτομαι or προσπίταμαι is said of things which occur suddenly and unexpectedly or with a degree of violence. "Ἐα, τίς ὁμὰ προσίπα, Prometh. 115: Οὐκ ἄφνω τόδε κακὸν πρόσπιπτα". So the Latins: "latrones advolant," Phæd.

282 b. Porson (Medea I) prefers the form προσίπατο to προσίπτιτο: note 693 b.

282 c. Γάρ ποτι: γὰρ has place in most interrogative forms, from its reference to tell me or I know not, being understood. Hence the use of the Latin nam, in the interrogative pronoun quisnam.

282 d. The particle ποτι seems to give more force to a question: πόθιν ποτ'

ἦλθον, Hecub. 209; and, ποῖ ποθ', 272. Ποῖ ποτι, Ajax, 1290.

283 The syntax is, Δύλωσον (τάς) τύχας ἡμῖν τοῖς ζυναλγοῦσιν (σοι): unfold the circumstances to us who sympathize with you. Ταῖς σοῖς τύχαις συναλγῶ, Prometh. 296.

284 κοινωνός, a sharer of his fortunes, either from sympathy as his followers; or from the likelihood of being involved in his calamities: see line 253.

285 ἄκρας νυκτὶς, at the wane or extremity of the night, when the evening-tapers are no longer burning, &c. Λαμπτήρις; are literally the light-stands, i. e. small portable altars, on which the ancients kept a light burning in their chambers during the night. Ajax, therefore, issued forth about the early twilight. To specify a definite time by referring to this lighting of lamps, occurs in other writers: περὶ λύχνων ἀφᾶς, on the approach of night, Herodot. 7, 215. "Ad extremas lucernas," to a late hour of the night, Prop. 3. 8. 1. See Dr. Blomfield, Choeph. 530.

286 ἀμφηκὶς ἴγχος: (see Dr. Blomfield, Prom. 716), double-edged sword: see note on line 658 a.

287 ἰμαίτ' he was anxious, ἔρπειν ἰξόδους κινᾶς to go out, without apparent reason. The simple Ἐξίρχισθαι is expressed by ἔρπειν ἰξόδους: and what would have been an adverb in reference to ἰξίρχισθαι as ματαίως, is thereby changed into an adjective κινᾶς, in reference to ἰξόδους. So ἀλίην ὄδον εἶπεν, Homer, in Merc. 547: ἄδικον ὄδον ἰόντων, Thucyd. 3. 64. "Ἐρπειν ἰξόδους is a similar expression to ὄδον βαδίζειν, Xen. M. 2. 1. 11: ἰξῆλθον ἰξόδους, Cyrop. 1. 6. 16: and ἔρπειν κίλιθον, Philoct. 1232.

288 ἐπιπλήσσω, literally, I strike upon; metaphorically, I rebuke, chide, reprimand. Used transitively, Œd. Col. 1730: τί τόδ' ἐπιπλήξας; (Bp. Blomfield, Prometh. 80.)

'Ἐπιπλήσσειν 'præsentem graviter increpare:' Porson, Orestes, 912.

289 a. ἀκλητος, uncalled, uninvited, i. e. 'of thine own accord.' So Μίμν', ὡς ὄδ' ἀνήρ' εὐκ ἰμῶν ὑπ' ἀγγίλων, Ἄλλ'

αὐτάκλητος ἐκ δόμων πορεύεται, Trach. 395.

Ἦκω μὲν οὐκ ἄκλητος, ἀλλ' ὑπάγγελος, Choeph. 825.

289 b. ἄκλητος, οὐδὲ πληθείς: instances of reduplication are frequent: γνωτὰ, κοῦκ ἄγνωτα, Œd. T. 58: πολλάκις τε κοῦχ ἄπαξ, 1275: κατ' αἴσαν ἐνίσκισας, οὐδ' ὑπὲρ αἴσαν, Π. ζ, 333: βαιοῦ κοῦχὶ μυρίου χρόνου, Œd. C. 397: βία τε κοῦχ ἐκῶν, 935: βαιὸν, οὐδὲ σὺν χρόνῳ, 1653: ἴσχατος, ὑστίρας ἔχων πώλους, Electra, 734: ἠδὺς οὐδὲ δυσχερῆς, 929.

290 Πείραν (πορεία, ὁδὸν, Suidas) is governed by the ἐπι in ἰφορμαῖς: *Why art thou hurrying to this path, or expedition?* i. e. simply, "Whither art thou thus hurrying away?" The accusative is put on account of the preposition with which a verb is compounded, if the preposition of itself, in the same sense, governs the accusative: so εἰσπισιῶν ξυμφορὰν, &c. (Matth. § 425.) So, in this Play, σὲ λόγος ἐπιβῆ, 138: λιμῶν' ἐπιβάντ', 144: And, σώματα θ' ἤβην εἰσῆλθε τίκτων, Med. 1105. (See Br. Blomfield, Prometh. 66: Porson, Medea, 105.)

292 βαιὸς, (μικρὸς, Suidas): *But he addressed me in a brief, but well-known saying, &c.* Ὑμνούμενον, decantantum, often repeated, familiar, noted. So Euripides, Πάλαι μὲν οὖν ὑμνηθῆν, Phœniss. 448.

Brevi ille dicto me satis noto increpat: Mulier, mulieri mundus est silentium: Stob. Grot. p. 348.—'Tacita bona est mulier semper, quàm loquens:' Plaut. Rud. 4. 4. 70. Σὸν δ' αὖ τὸ σιγᾶν καὶ μίνιν ἴσω δόμων, Sept. Th. 234. Γυναικὶ γὰρ σιγῆ τε καὶ τὸ σωφρονεῖν | Κάλλιστον, Eur. Heracl. 477.

294 μαθοῦσ', hearing: Μανθάνεις (thou hearest) ὅς φησιν εἶναι, Aristoph. Plut. 58.

295 τὰς ἐκίῳ: see note, 35 a. Πάθας a more tragic word for events, occurrences.

296 a. ἴσω εἰσῆλθε: so, ἀλλ' εἴσιθ' εἴσω, Electr. 796.

296 b. εἰσῆλθε ἄγων: see note 234.

296 c. Ὀμοῦ: "simul. Minus recte Stanleius *una cum*, quo sensu rarissime ponitur, et nusquam, credo, apud poetas scenicos:" Br. Blomfield, Persæ, 432.

297 βοτῆρας, which guarded the flocks.

298 a. ἀνχνίζειν, 'to cut off the head, by striking the back of the neck.'

298 b. Ἄνω τρίποντα σφάζειν, 'to strike the throat, after drawing the head backwards,' so that the face of the victim may point upwards to the sky. This is termed, in Homer, αὖ ἱρύειν.

299 Ῥαχίζειν is 'to cut asunder, along the back-bone.'

300 i. e. "he lashed them, as though they were men, while, in reality, he was assailing mere cattle."

301 a. τίλος, *lastly, at length*: see note 391.

301 b. σκιᾶ τινί: in allusion to the conversation which Ajax held with Minerva, on the outside of the tent: see 91—117. Tecmessa, not knowing to whom Ajax was addressing himself, adds this circumstance to the other symptoms of his madness. See Shakspeare, Hamlet, act iii. scene 10.

302 ἀνασπᾶν, *to utter in a loud, boasting manner*, from ἀνασπάω, *I draw up*. Πόθεν γὰρ, ὦ φίλοι θεοὶ, | τούτους ἀνισπάκασιν οὔτοι τοὺς λόγους; Menander. See Boissonade. Ἀνασπᾶν λέγεται καὶ ἐπὶ ἀλαζονείας, ὡς δηλοῖ παρὰ Σοφοκλεῖ τὸ λόγους ἀνίσπα' ὃ ὁμοιον, τὸ ὄφρῦς ἀνασπᾶν, Eustathius. Ἀνίσπα is used here synonymously with ἐπύργου: πηγώσας ῥήματα σιμνὰ, Arist. Ran. 1004. Aristides alludes to this passage, Καταδύντες εἰς τοὺς χηραμοὺς, ἐκίῳ τὰ θαυμαστά σοφίζονται σκιᾶ τινὶ λόγους ἀνασπῶντας, Orat. de Quatuorv. tom. ii. p. 309. (See Lobeck's note.) "Existimo λόγους ἀνίσπα sonare, 'Verba in altum tollebat, attollebat, ex imo pectore sursum trahebat:'" Steph. Thesaur. 8564. B.

303 ξυντιθείς γέλων πόλυν, *heaping-up much ridicule*. Or, 'indulging profuse ridicule' or laughter; if ξυντιθείς may be considered as compound for simple. Τίθημι often takes its sense from its accusative: see note 13. "Moody Madness laughing wild."

304 Most commentators prefer the aorist ἐκτίσαιε', as referring to a punishment commenced, but not yet concluded. Elmsley prefers ἐκτίσαιε': observing, "Although Tecmessa makes use of the plural number, αὐτῶν, she alludes to the flagellation which he was about to inflict upon Ulysses, when he was called out of

his tent by Minerva. If the poet had represented Ajax as speaking of a past transaction, he would not have added *ἰὼν* to *ἰκτίσασατο*."

305 *αὖθις πάλιν* is a usual combination: see *Ced. C.* 364. *Philoct.* 342. 1232. *Alcest.* 189: *αὖθις αὖ πάλιν*, *Philoct.* 952. and *Ced. C.* 1418. See Monk, *Alcest.* 189.

306 a. *ξὺν χρόνῳ*, or *τῷ χρόνῳ*: *at length, after an interval*. "Ἐγὼς δὲ τὴν κωῶσαν, ἀλλὰ τῷ χρόνῳ, βουλὴν, *Medea*, 908. *τίσασθε, τίσασθε, ἀλλὰ τῷ χρόνῳ ποτὶ*, *Philoct.* 1041. *Παῖδες γινόμενοι ξὺν χρόνῳ πιπρωμένοι*, *Ion*, 1604.

306 b. *καθίσταται* a stronger word for *γίγνεται*, *he becomes, or is*. See 200 b.

308 a. *Θυῶσσω*, a word applied to hunters: *I set on or encourage dogs by clamour*; hence, generally, *to clamour, call aloud, shout*. Bp. Blomfield derives the word from *θῶς*, a species of wolf: *Prometh.* 73.

308 b. *ἱερίπια*, properly the *ruins* of a fallen edifice; here the *carcasses* of the slaughtered animals. (See Bp. Blomfield, *Persæ*, 431.)

309 a. The apparent contradiction of *ἔξω ἱερισθῆς* is removed by Bp. Blomfield's emendation, *ἱερισθῆς, supported*. The alliteration of *ἱερισθῆς ἐν ἱερισίῳ* may be defended by many similar examples: *ἰλλου ἰλιῶν*, *Philoct.* 1101. *Πρόχειρον πάρα—ξίφος χερῶν*, *Philoct.* 747. *Οὐ ποδὶ χρησίμῳ χερῆται*, *Ced. T.* 870. *'Αμφιπληγὶ φασγάνῳ πικληγμένην*, *Trach.* 932. The phrase *Νικηρῶν ἱερίπια* occurs in the 9th fragment of Euripides' *Auge*.

309 b. *ἀρσίου φόνου*: so Euripides, *αἶμα μηλείου φόνου*, *Electr.* 92.

310 a. *ἀπριξ ὄνυξ* is considered by Hermann to be one adverbial phrase; *with tenacious grasp*. *'Απριξ* is explained by Suidas to mean *with all his force*: and so Boissonade. Erfurdt reads *ὄνυξ χερῶν, unguiibus manuum*. [*'Απριξ, tam tenaciter et firmiter, ut serrâ desecari nequeat*: Steph. Thesaur. 7967.]

310 b. *χειρὶ*, and some other datives, as *ὀφθαλμοῖς, φωνῇ, ποδὶ*, &c., are often used expletively. *Θανόντος χειρὶ Πολυπίκουσ ὕπο*, *Eur. Suppl.* 404. *'Αν' ἀγκᾶς χειρὶ βαστάζεις*, *Pind. Nem.* 8. 5. *Χειρὶ*

*ταῦτ' ἰδιξάμεν*, *Ajax*, 661. *Χειρὶν καρποθύνοντες*, *Aj.* 1069.

312 *he uttered dreadful words against me*; as appears from line 1226; *οὐ δὲ τὰ δεινὰ ῥήμασ' ἀγγίλλουσί μοι εἰλῆναι*.—Hermann considers *δεινὰ ἔπη* to mean *calamities, dreadful things*. *ἔπος* often denoting *res, negotium*.

313 a. *φανίη* is Porson's emendation. Hermann prefers *φανοίην* as the Attic optative of the future, which occurs in Sophocles elsewhere: *εἴ.τις τοῦδ' ἀφιδίεσσι πόνου*, *Antig.* 413. *Εἰ τὰμὰ κείνος ἔπλ' ἀφαιρήσειτό μοι*. *Philoct.*

313 b. Bp. Blomfield is of opinion, that *ξυντυγχάνω* is usually applied to *persons*; and very seldom, as in this passage, to *things*: *Septem*, 260.

314 a. *'Εν τῷ πράγματι* for *ἐν τῷ πράγματι*. So, *ἐν τῷ δὲ κῆρσι ζυμφῶν*, *Eur. Helen.* 1211.

314 b. *Κυρῶ*: "The scholiast reads *κύρῳ*. With the exception of one passage (*Ced. C.* 1159), which we believe to be corrupt, the barytone form *κύρῳ*, like *δόκῳ* and *ἄθῳ*, is found only in the writings of the grammarians. Perhaps, however, the annotation of the scholiast may be considered as a sufficient reason for changing *κυρῶ* into *κυρῶ*. So *Phil.* 542. *'Αχιλλίῳσ παῖ, τόνδε τὸν ξυνέμπερον | ἐίλιουσ' ἰμοί σι ποῦ κυρῶν εἴης φράσαι*. A similar variety both of reading and construction occurs in v. 727 of the present tragedy, where Erfurdt says, *'Αρσίσει ἀρσίσει scribas, ad rationem grammaticam nihil interest, sed illud meliores codices tuentur*.—A third instance occurs in v. 755., where some manuscripts read *θίλι*, but all the editions read *θίλοι*. In all passages of this kind, the optative appears to us to be preferable to the indicative." Dr. Elmsley, *Mus. Crit.* t. i. p. 358.

317 *ἔξωμωξεν οἰμωγᾶς*: See note on line 79 a.

319 a. *Βαρυψύχου*, *dejected*; *object*; *sinking* (as it were) under the weight of calamity.

319 b. *πρὸς τινός*, 'to belong to any one; to be the characteristic of any one; to be the duty of or what might be expected from him.' *Πρὸς* occurs in this

sense, in Herodotus: ταῦτα ἔργα οὐ πρὸς ἀπαντες ἀνδρῶς νόμιμα γίνεσθαι, ἀλλὰ πρὸς ψυχῆς τε ἀγαθῆς καὶ βίωμης ἀνδρείης, 7. 153. Οὔτε Περσικὰ ἦν οὔτε Λύδια τὰ ποιούμενα, οὔτε πρὸς τῶν ἐκ τῆς Ἀσίας οὐδαμῶν, 5. 12. See lines 581, 1071.—See Matthiæ, p. 910. Bp. Blomfield, Choeph. 692.

320 ἔχιν is used for εἶναι. (See Valckenaer, Phœniss. p. 311). Ἐχων κρητῖ for ἔχιν, i. e. ἴσθι, Ajax, 347. Κρητῖς ἔχων for εἶς, 87. Εὐ σχήσει, 684. Οἶος ἔχουσ, 923. Ὀς δὲ ἔχόντων, 981. See also Œd. C. 545. Phil. 22.

321 ἀψόφητος τῶν κωκυμ. ἔξιν: i. e. 'without shrill wailing.' Ἀψόφητος belongs to that class of adjectives which, being compounded with ἀ privative, may be construed, in reference to the following genitive, in the sense of *without*. (See Valckenaer, Phœniss. 328.) So ἄσκιυος ἀσπίδων, 'without shields,' Electr. 36.: Ἄμοιρον ταφῆς, 'without burial,' Ajax, 1327. Ἀχαλλεὺς ἀσπίδων, Œd. T. 191. Κακῶν ἄνατος, Œd. C. 786. Ἄλυπος ἄτης, Electr. 1002. Ἄνιστος πελάγων, Hippol. 147. Ἄπισταλος φαρῶν, 'without robes,' Phœn. 334. See Matthiæ, p. 454, § 317 and note.

322 ὑπιστίναξι βρυχώμινος, *he groaned deeply and loudly, ταῦρος ὡς, as a bull.*—By βρυχάομαι, Sophocles means that Ajax did not degrade himself by the shrieking and shrill outcry, adopted in the lamentation of women; but that his moans were deep and terrible, as the repressed roaring of an angry bull. "In-gemiscere nonnunquam viro concessum est; ejulare verò, ne mulieri quidem:" Cic. Tusc. Q. 2. 28. Βρυχάω, and its analogous words, βρύχιος and βρύχω are usual among poets in expressing either grief, or loud full sound: δεινὰ βρυχηθεῖς, Œd. T. 1265. Γοεῖν βρυχέσασ' ἀνίη, Apoll. Rh. 4. 19. If anything mean were comprised in the comparison, the delicate taste of Virgil would not have transferred it to his Laocoon, Æn. 2. 223.

323 a. κείμενος, *situated, circumstanced*; often used, as in this instance, in reference to *calamity*: see 207 a.

323 b. νῦν, i. e. when he had finished his complaining.

325 a. This passage suggested to the

painter Timomachus the attitude in which he drew his Ajax, καθήμενον ἀπειρηκότα καὶ βουλήν ποιούμενον ἑαυτὸν κτεῖναι, Philostr. Vit. Ap. 2. 22. Lobeck.

325 b. Σιδηροκμησιν, *harassed by the sword, i. e. slaughtered, mangled*. So δορικμησ, *slain by the spear*, Choeph. 359.

325 c. The phrase ἡσυχος θαυῦ is considered by Major to be equivalent to μένις: as ἡσυχος θάσσουσ', Hecub. 35: ἡσυχος θάσσωσ, Bacchæ, 622: ἡσυχος καθάμιθα, Helen. 1090.

326 a. δῆλός ἐστιν ὡς δρασίων, (*it is evident that he desires, or is about to do*) is put for δῆλόν ἐστιν αὐτὸν δρασίωσιν or ὡς or ὅτι δρασίωσιν. So line 1225, δῆλός ἐστι ἐκλύσων. In prose, the ὡς is usually omitted before the participle, or the ὡς is used with a finite verb: Δῆλός ἐστι παρανομήσας. Δῆλος εἶ, ὡς οὐ πρόθυμος εἶ, Plato. Δῆλοι ὄμει, ὅτι μαχοῦμεθα, Xen. Φανερὸς, ἄδηλος, δίκαιος are subject to this construction. See Vigerus, p. 85. Matthiæ, p. 429, § 296; and p. 831.

326 b. Δρασίωσιν, *I want or intend to do; patratuorio*, as Dawes expresses it; p. 214, Harless. These verbs are termed *meditative* or *desiderative*: they are formed from the first future of their cognate verb; as τυψίωσιν from τυψω; πολιμησίωσιν from πολιμήσω; γλασσίωσιν from γλάσσω. Bergler pronounces that the verbs of this class are (*sexcenta*) very numerous: Valckenaer affirms that he never met with twenty examples: Phœn. 1214.

328 ἐστάλην, *I came hither*. So Euripides, Ἐκῆιστε λίξον, οὐπιε οὐνικ' ἐστάλην. Στίλλω and στίλλομαι are often used for πορεύομαι, *prodire, proficisci*, and are applied to *travelling, going*, either by land or sea, especially the latter. The word is fully explained, Blomfield's Persæ, 615.

330 For, οἱ ταιῶδες persons of this disposition are swayed by the suggestions of friends: i. e. 'persons of irascible and impetuous temper, like the rough but honest soldier Ajax, are proportionably frank, and open to advice.' A similar sentiment occurs in the Œd. Col.: εἰς ἡμέτεροις—θυμὸς ἔξυς· ἀλλὰ νοουθετούμενοι | φίλων ἐπαυαῖς ἐξισφένονται φόνον, 1194.

The other meaning of *τοιῶνδς* is *persons thus situated*; as if calamity rendered the mind willing to receive advice. So Franklin: "For oft th' afflicted man | will listen to the counsels of a friend." So Grotius; 'At vos, amici, namque in hoc adveneram, | si quam potestis, ferte celerantes opem: | cedunt amicis facile, qui se sic habent:' Stob. tit. 114, p. 469.

332 *that this man hath become distracted, through his calamities.* Διαπειροβάσθαι (from φοιβάζω I predict under the influence of Φοῖβος) in the sense of *to be mad*; as those whom Phœbus inspires, have the semblance of *madness*: see *Æn.* 6. 47—51.

333 Ajax is heard from behind the scenes.

334 a. ἡ οὐκ: the crasis of ἡ οὐ and μὴ οὐ, is very frequent among the dramatic poets. (Porson, *Orest.* 591: see Bishop Blomfield, *Septem*, 186.) The long vowel ἡ coalesces, and does not suffer elision. See Monk, *Hippol.* 1331.

334 b. μᾶλλον, i. e. διαφειβάσται.

336 Ajax speaks from behind the scenes.

337 νοσῶν, *to be distracted.* Τοῖς πάλαι νοσήμασι, *on account of his former frenzy.* See note 35 a.

338 ξυνοῶσι παρὼν are both used somewhat expletively, as in 267 and 273. See note 1131. Bothe reads λυπιῶσθαι πέρα, *nimis contristari.*

339 Ajax speaks from behind the scenes.

341 ποῦ ποτ' εἶ, *Where art thou, Eurysaces?* Tecmessa (perhaps) utters these words in alarm for the safety of her child. Πότε often seems to express a restless alarm or impatience. Ποῦ ποτὶ θεῖαν "Ελευνου ψυχὰν | ἰσῖδω, &c. *Hecub.* 85. "Quousque tandem, Catilina," &c., Cicero. Billerbeck supposes that Eurysaces here enters upon the stage: but see line 543.

342 Ajax speaks from behind the scenes.

342 ἰσαί: Dr. Blomfield seems to prefer *σι; ἀσι*, *Prometheus*, 757.

343 *Or will he for ever be hunting after booty?* The words are uttered in impatience. Sophocles, in order to faci-

litate the death of Ajax, has sent Teucer upon a predatory expedition into Mysia: see 720.

344 a. φρονῶν ἵοικεν: the Chorus infer the convalescence of Ajax, from his calling to mind his friend and his son.

344 b. ἀνοίγεται (sc. τὰς πύλας τῆς κλισίης) used in the plural form, seems to intimate, that Tecmessa was then followed by one or two attendants.

345 κατ' ἐμοί: i. e. "Although Teucer be absent, yet, perhaps, Ajax may become calmer, at the sight *even of me.*" Ἐμοί, i. e. the Coryphæus, who speaks in the name of the whole Chorus. Αἰδῶ *reverence, respect.*

347 ὡς ἔχων κυριῦ for ὡς ἔχει: *in what state he is.* Finite verbs are often resolved into their own participles, and the corresponding tense of a verb substantive: as ἔχων κυριῦ for ἔχει: εἶ βλιποῦσα for βλίπεις: κτίνας γίνη for κτάνη. This play exhibits several instances: προδοῦς γίνη, 588: ἰστί στίνων, 1062: κλύοντίς ἰσμι, 1320. Τυγχάνη παρὼν, *Æd. T.* 757. Τύχοις λίξας, *Æd. C.* 560. Τυγχάνω μαθὼν, *Trach.* 370. Δρῶν ἦν, *Ajax*, 1324. Ζῶν κυριῦ, *Phil.* 444. Ἐπατημένος κυρῶ, *Æd. T.* 594. Κυριῶς ἔχων, *Ajax*, 87: Μισῶν κυρῆς, 1345: ἰστί τίντουσα, 522: εἰμι γιγῶς, 1299: εἶην φρονῶν, 1330: Πρίπων ἔφου for πρίπεις, *Æd. T.* 9: ἰμίρω ἔφου for ἰμίρω, *Æd. T.* 587. See Matthiæ, § 559. The same idiom prevails in Latin: 'sis sciens' for 'scias', *Ter. And.* 2. 3. 'Est non abhorrens' for 'non abhorret', *Cic. ad Divers.* 13. 12. 'Animus est egens' for 'eget', *Hor. Od.* 4. 8. So in English: as "he is fighting" or "fights."

348 Scene opens and discovers Ajax.

350 ἰμμῖν. ἐρῶ νόμῳ, *continuing in upright habit or disposition*, i. e. 'preserving your love and faith.' Νόμος is used for τρέπος or ἦθος: as, ἰν νόμοις πετρὸς, *Ajax*, 548.

351 κύμα, as applied to *calamity*, is well illustrated by Dr. Monk, *Hippol.* 824.

351—353 *Ye see what a wave, ἀμφιδεμον encircling me, μὲ κυκλιῖται whirls me round and round, φων. ὑπὸ ζάλης, by means of its bloody swell. Κυκλιῖται for στρίφω* Steph. Thesaur. 5460.

352 a. *ζέλη*, a storm, tempest, hurricane, agitation of the sea. (See Dr. Blomfield, Prom. 379.)

352 b. *Φοινίας* comprises an allusion to the blood of the slaughtered flocks.

352 c. *Ἐπεὶ* is often used to express the means, by which an action is effected: See Matthiæ, p. 914.

354 *ὡς*, how.

355 a. *ἀφροντίστως* is a softer word for *μανικῶς*. The deed manifests itself, how inconsiderate, mad, extravagant, it is. *Ἀφροντίστως ἔχει* for *ἀφροντίστον ἔστι*: as *καλῶς ἔχει* for *καλόν ἔστι*. (See Matthiæ, p. 933. § 604.) *Ἀφροντίστως ἔχει* is applied by some, not to *ἔργον*, but to Ajax.

355 b. *Δηλοῖ* is here used, active for middle. (See Matthiæ, p. 721. § 496. 5.) So *ἀντακούει*, Ajax, 1141. *Ἐπισπάσει*, Ajax, 769. *Δηλοῖ*, Ajax, 878. *Ἀμφιθῆ* for *ἀμφιθῆται*, Medea, 783. See 581 a.

356—358 *ἰὼ γίνεο*, O countryman, ὅς (ὄν) ἀρωγὸν ὦχο, being the assistant, ναῖτας τέχναις of my naval art—(i. e. "O countrymen, associates of my voyage")—*ἐπίβας* didst embark, *ἰλίσσω* plying, *ἄλιον πλάταν* the marine oar, &c.

358 a. *Εἰλίσσω* and *ἰλίσσω* are used indiscriminately by the Tragedians. (Porson, Phœniss. 3.)

358 b. after *ἐπίβας*, Lobeck supplies *διῦρο* or *Ἴλιον*: *τῆς τοῦ* is the more probable ellipse.

358 c. *Ὁς* is masculine in reference to the masculine meaning of *γίνεο*: as, *τίκων*, *οὐς ἤγαγεν*, Eur. Suppl. 12. So *οὐδὲ* in reference to *πόλιν*, Œd. C. 942. *Κόμιζε* *διὰ μίσης με Θηβαίας χθονός*. | *μόνος γὰρ αὐτῶν* (i. e. *Θηβαίων*) &c. Eur. Bacch. 959. See note 760 b. See Matthiæ, p. 627.

The Chorus, consisting of many, is designated by words in the singular number, as the Coryphæus (leader of the Chorus) addresses and is addressed, in the name of the whole.

360 a. *μόνον ποιμίνων*, the only one of my friends, *ἱπαρκίσοντ'* likely to aid me. *Ποιμίνων*, τῶν ἰμὲ ποιμαινόντων, Schol.

360 b. *Ἐπαρκίω* properly denotes *sufficio*: it is often used for, to assist, help: sometimes, for to avert, keep off. (See Br.

Blomfield, Agamem. 370; Septem, 91.) *Ἀρκίω* is, also, used in the same three senses in this Play. See (1) 80. 1123. 1242. (2) 590. 824. (3) 535. 728. 853. See, also, 439.

361 *συνδάϊξον*, slay me together with, i. e. add me to, the slaughtered herds.

362, 363 *εὐφημα φώνει*, be silent: or, use language of better omen, i. e. than the word *συνδάϊξον*: Do not (*τίθιμι πλίον*) augment, (*τὸ πῆμα τῆς ἄτης*) the calamity, by applying to an evil, an evil remedy.

362 a. *Εὐφημα φώνει* is equivalent to the verb *εὐφήμι*, a formula used upon expressing dissent or dislike at any word of ill omen. So *εὐφημος ἴσθι*, Eur. Hipp. 721. The opposite word is *δυσφήμι*. The Latin phrase is *favete linguis*. See Dr. Blomfield, Agamem. 1218; and Lucian (Bipont) iii. p. 391.

362 b. This seems a proverbial expression: *μὴ τῷ κακῷ τὸ κακὸν ἰῶ*, Herod. 3. 53. *Κακοῖς ὅταν θείλωσιν ἰᾶσθαι κακὰ*, Soph. in Stob. Serm. iv. *Σχιδόμεν δὲ κακῷ κακὸν ἀκαιομένη*, Ap. Rh. 4. 1081. *Σύλλας κακῷ τὸ κακὸν ἰώμινος*, Appian, Bell. C. 1. *Ἀτυχήματι τὸ ἀτύχημα ἰωμένη*, App. B. C. 4. 11. *Διανοῖται κακὸν κακῷ ἰᾶσθαι*, Thucyd. 5. 65. *Ἐπιχείρησιν ἰᾶσθαι μίζοντι κακῷ τὸ κακὸν*, Plutarch, Alc. 25. *Ἐνταῦθα μίντοι πάντα τὰνθρώπων νοσῶν, | κακοῖς ὅταν θείλωσιν ἰᾶσθαι κακὰ*, Soph. Stob. tit. 4.

363 *Ἄκος δίδοναι* for *ἀκείσθαι*. *Πῆμα τῆς ἄτης* periphrasis for *τὴν ἄτην*: as the Homeric phrase *πῆμα κακοῦ*.

Bene ominare: nec mala apponens malo Remedia, clades ipse congemina tuas: Grot. Stob. p. 456.

365 *ἐν μάχαις ἄτριστον*: so Æschyl. Prom. 424, *μάχαις ἄτριστοι*. *Δάϊος* hostile: see note 784 a.

366 *ἐν ἀφόβοις θηροῖς*, amid or against the tame beasts, i. e. the sheep and cattle, which Ajax had slaughtered. *Ἄφοβοι* 'which excited no fear,' are here contrasted with the *φοβεροῖς*, the formidable, as lions, &c., the slaughter of which would have been a proof of bravery. *Θῆρ* is sometimes said of domestic animals: see Schweighæuser, Athen. vol. viii. p. 496. Bothe considers *ἄφοβοι* to be very timid.

367 *Ὦ μοι ἐγώ*, (ἴνικα) τοῦ γέλωτος for



the ridicule, (διὰ or κατὰ) οἶον, &c., with which I am contumeliously treated. See note 900.

369 a οὐκ ἰκτὸς sc. εἶ;—'Επνίμομαι, I lead out sheep to pasture; hence, I move away, remove.

369 b. Ἄψορος, flowing back, retrograde. Bp. Blomfield derives ἄψορος from ἀψ retro, and ὄρος cauda. Prom. 1057.

370 Hermann joins αἰ αἰ αἰ αἰ into two syzygies αἰαἰ αἰαἰ; affirming that this interjection occurs in one or more syzygies, but not in the odd numbers, 1, 3, 5, &c.

372 ὅς μιν ἔλασσε who let slip, ἀλάστορας those pernicious wretches, Agamemnon and Menelaus, (ὄντας ἐν) χερσὶ whom I had within my grasp: see lines 49—54. Hermann reads χερσὶ for χερσί.

373 ἀλάστορας: Ἄλαστωρ is 'one who commits crimes never to be forgotten' (from ἀ ποτ, λήθω I forget); a murderer, an assassin, any pestilent and pernicious person. Ἄλαστωρ (δαίμων understood) often denotes demon; evil genius, evil spirit. The word is sometimes applied to Jove, as the avenger of those who suffer (ἄλαστα) 'never to be forgotten' wrongs. See a full explanation of the word ἀλάστωρ, at 360 and 983 of Bp. Blomfield's Persæ.

374 ἰλίκισσι crook-horned; κλυτοῖς, bleating. Sophocles, whom Eustathius terms φιλόμηρος, borrows these epithets from Homer; καὶ ἡμιελγὶ κλυτὰ μῆλα, Odys. 1. 308. Λίονθ' ὡς βουσὶν ἰλιξίν, Il. μ. 293. Ἐλιξ, properly tendril of a vine, is applied to anything having a spiral form.

376 a. ἴδισσα (literally I bedewed) here means, I shed, poured forth. So, τρίγγυ δακρῶν ἄχραν, Trach. 848. 'Ραίειν ἰκμάδα, Posidipp. epigr. xi.

376 b. Ἐριμνόν, dark, black. Dr. Elmsley observes that ἐριμνός occurs once in Euripides, Heraclidæ, 219; and twice in Sophocles; in this passage, and Antigone, 700.

377 ἀλγοίης, Attic optative for ἀλγοῖς. "Why should you torment yourself when the thing has once taken p'ace," and therefore irremediable? Τὸ γὰρ | φανθὲν τίς ἂν δύναται ἂν ἀγένητον ποιῆν, Trach. 745. Ἐπ' ἰξυργασμένοις is a less common construc-

tion for what is called the *genitive absolute*: see Matthiæ, p. 865. § 565. not. 1. Dr. Blomfield, Agam. 1350.

378 ὅπως — ἴχιν: this construction is unusual, but not without examples. Δεῖ ἡμᾶς — πιρᾶσθαι, ὅπως — ἰκάτιρον ἡμῶν διαπράττεισθαι, Xen. Cæc. 7. 29. Ὅπως τοὺς ἀναβησομένους ἰταίμους ἴχιν, Diod. Sic. 20. 4. Ὅπως αὐτοὺς εἰργασθαι, Ibid. 85. See Matthiæ, p. 990.

379 πᾶν θ' ἐρῶν, thou universal spy; or thou who inquisitively pryest into every thing.

380 κακῶν ἔργων, instrument of villainy. "Hortator scelerum Æolides," Æn. 6. 529. "Scelerum inventor Ulysses," Æn. 2. 164.

381 a. κακοπνίστατον ἄλημα, the squalid vagabond or mendicant. Ajax alludes to the circumstance of Ulysses' having secretly entered the city of Troy under the disguise of a beggar: every stratagem would, in the opinion of the rough Ajax, be deemed unworthy of an intrepid warrior, and therefore the subject of just reproach. Homer alludes to this circumstance, Od. δ. 245: Σπιῖρα κάκ' ἀμφ' ἄμοισι βαλὼν, οἰκῆϊ ἰοικῶς, | ἀνδρῶν δυσμῖνον κατίδου πόλιν ἰρυάγυιαν, &c. So Euripides, Hecub. 239, Οἶσθ' ἠνίκ' ἦλθες Ἰλίου κατ' σκοπος, | δυσχλαινίαις ἄμορφος, &c. Ἐβακί πάρος | κατὰ πόλιν, ὑπαφρον ἔμμ' ἴχιν | ῥακοδύτῳ στολᾷ | πυκασθεῖς—. Βίον δ' ἄντων ἰεπ' ἀγύρτης τις λάστεις, | ψαφαρίζων κάρα πολυπνίς τ' ἴχων, &c. Rhesus, 710. Κακοπνίης squalid, from πῖνος squalidus: a term of abuse, applicable to exterior form, and to a dirty, ignoble mind.

381 b. Ἄλημα for ἀλήτης, thing for person: as λίχος for γονή, Ajax, 211: παιδουργίαν for παιδουργόν, Cæd. T. 1248: παραμύδιον for παραμυθητής, Electr. 129: ἰπαναστάσεις for ἰπαναστάτης, Antig. 539: Νύμφευμα for νύμφη, Eur. Troad. 420. So κήδιυμα, Cæd. T. 85: λάλημα, Antig. 320: δούλιυμα for δούλος, 756: τίχημη Phil. 928. See other examples of abstract for concrete, Matthiæ, p. 616. § 429. 1. Bp. Blomfield, Septem, 599: and Dr. Monk, Hippol. 680. The Latins have a similar idiom: "quo item in genere et virtutes et vitia pro ipsis, in

quibus illa sunt, appellantur:" Cicero de Orat. 3. 42.

382 ἄγειν γέλωτα to laugh; as ἄγειν ἡσυχίαν, σχολήν, ἄδειαν, &c.

383 a. The meaning of the line is, "As smiles and tears are dispensed by heaven, it behoves you to submit patiently to the ridicule of Ulysses:" or, rather, "As joy and sorrow are dispensed by heaven, it may soon be Ulysses' turn to weep, though he exult at present." 'Quis dolet vel ridet, ut visum Deo:' Grotius.

383 b. Δύρομαι and ἰδύρομαι are used indiscriminately: so κίλλω, ἰκίλλω; μόργνυμι, ἰμόργνυμι, &c. (See Dr. Blomfield, Prometh. 191 and 279.) The verbals ἰδύρομαι, ἰδύρομαι, seem not to lose the ο: Dr. Elmsley, Medea, p. 108.

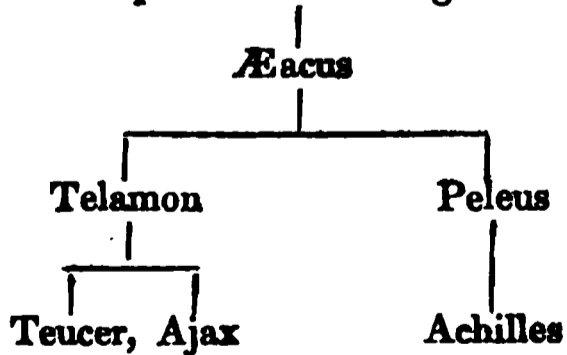
384 Ἴδοιμ' ἰγώ νιν, "O that I could behold him;" understand "but it would be to his cost." Ἀτάμιστος (ἄτης πιπληρωμένος, Suidas) calamitous, afflicted.

386 a. μηδὲν μίγ' ἰπης: do not indulge in haughty expressions. This phrase is very common: Μηδὲν μίγ' ἰπης, Eur. Tereï frag. x. Μὴ μίγα λίγς, Plato, Phæd. Μὴ μεγάλα λιγς, Arist. Ranæ, 835. Μηδὲν μίγα μυθῶ, Theocr. Μεγάλ' αὐδήσαντος, Od. δ. 505. So Virgil, "dixerat ille aliquid magnum," Æn. x. 547. "Ubi sunt ingentia magni | verba viri," Ov. M. 13. 34. The opposite expression is in Ovid, "verbisque minoribus uti," Met. 6. 151.

386 b. Ἴνα κακοῦ: see note 102 b.

387 προπάτωρ: progenitor.

Jupiter marries Ægina



"Sic ab Jove tertius Ajax," Ov. M. 13. 21.

388 a. πῶς ἂν, O that, I wish that. Πῶς ἂν τρέφοιτε, Phil. 794. Πῶς ἂν ἰδοίμεν ξὺν τῖνοις, Eur. Sup. 806. Πῶς ἂν ἀρυσάμεν, O that I were drawing, &c. Hippol. 208. Dr. Monk is of opinion, that πῶς ἂν,

in this sense, occurs more frequently in Euripides than in Sophocles. See Vigerus, p. 757; and Matthiæ, p. 753. § 513.

388 b. αἵμυλος, cunning, subtle; from αἵμων, knowing, skilful. (See Dr. Blomfield, Prometh. 214), "Invidiâ pellacis Ulysssei," Æn. 2. 90.

391 τίλος, (i. e. κατὰ) in conclusion, tum demum; i. e. after having slain Ulysses and the Atridæ. Τίλος by itself, or preceded by καί, or followed by δι, often occurs in the sense of at length, at last. Τίλος δι ἀπορρίφθῆσομαι, Ajax, 1019. Τίλος (εἶπεν) ἀκηκόατε πάντα, (Xen.) "At last (said he) you have heard all." Τίλος δ' ἰμοῦ διομένου, Lucian. Καί τίλος ἐς τὴν νῆσον κατίκλισιν, Thucyd. See Vigerus, p. 145.

392 κατύχομαι for the simple εὔχομαι, wish, pray for. See note 18.

393 τί γὰρ διῷ ζῆν μί: the usual formula, on this occasion, is τί μοι ζῆν κέρδος: See Elmsley, Medea, 143. The infinitive after διῷ is in the genitive case.

394—6 O darkness of death, which art my splendour; O Erebus, which (ὡς ἰμοῖ) in my judgment, art bright, receive me as your inmate." Ajax applies to death the qualities which are usually given to life; implying that death had lost to him its images of horror.

395 ὡς ἰμοῖ, in my judgment; δοκιῷ being understood: See δοκιῷ, in Bos, Ellips. p. 373. Matthiæ, p. 544. § 389. a.

397—400 Εἰς is understood before γίνος. Βλέπειν εἰς τινὰ or εἰς τι, or εἰς ὄνησιν τινός, is to expect assistance from: as τί χρέη με τὴν δύστηνον εἰς Διὸς ἴτι βλέπειν, Antig. 922. Ἐμοὶ γὰρ οὐκ ἴτ' ἐστὶν εἰς ὄτι βλέπω Aj. 514. "Οὐτε γὰρ (εἰς) Διῶν γίνος ἄξιός εἰμι βλέπειν, οὔτε εἰς ὄνησιν τίν' ἀνθρώπων: for I am worthy of casting my eyes neither to the race of gods, nor to any assistance of mortal men:" Lobeck. Ἄμυριον for ἰφημερίον, mortal. So Homer, καταθνήτων ἀνθρώπων, Il. ζ. 123.

Wytttenbach proposes θεῶν τινός for θεῶν γίνος. Bothe reads βλέπειν τιν' εἰς ἄντασιν ἀνθρώπων, "intueri dignus sum occurrens," i. e. "if I meet them."

398 Γίνος θεῶν a usual periphrasis for

Διούς: Διῶν συντιθεῖς γένος, Medea, 745. ἐν Διῶν γένει, Hipp. 7. Δαιμόνων εἶναι γένος, Hecub. 490.

This language of Ajax is what orators and poets usually assign to the mourning and despairing. Ποίαν λάβω Διῶν ἄρηξιν ἢ βροτῶν, Soph. Œd. C. 829. "Quid speras? quem tibi aut Deorum aut hominum auxilio putas futurum," Cic. Verr. iv. 45. "Ne quam Deorum hominumve opem exspectarent," Tacit. Hist. v. 3.

401 Διός, goddess, Minerva. So Virgil, Æn. 2., Descendo, ac ducente deo.

402 ὀλίθριον (μῆχρι θανάτου, Suidas) to my utter destruction.

403 τῖς used for ἰγώ: see line 245 a.

ποῖ φύγη: in interrogations, the conjunctive is put *without* ἄν; but the optative, *with* ἄν: Matthiæ, p. 760.

405—409 " *si* if, μὲν partly, τὰ φθίνει things are ineffectual, τοῖσδ' in reference to these herds, ὁμοῦ πίλας which are here near at hand; προσκίμεθα δὲ μωραῖς (for μωρὸς) and I have, in my infatuation, been occupied, ἄγραις with this captive booty; and if, moreover, the well-armed or impetuous soldiery shall slay me:"—i. e. what remains to me, if my desired revenge be so far from being glutted, that I have exercised it merely on the illusions of madness; and have, moreover, by it, drawn down upon me the vengeance of the Grecian army.

The union of ὁμοῦ πίλας resembles αὖθις πάλιν, &c. Among the senses of πρόσκειμαι, is 'studiosè incumbo.' Μωραῖς, which belongs to ἰγώ, is poetically transferred to ἄγραις.

ELMSLEY proposes to read τὰδε for τοῖσδ': i. e. *si* τὰ μὲν (i. e. ἀγαθὰ) φθίνει, τὰδε δὲ (i. e. κακὰ) ὁμοῦ πίλας (i. e. πάριστι). In the corresponding line, he reads ἕξερῶ. He defends the union of the two synonymous words ὁμοῦ πίλας by the similar combination αὖθις πάλιν.

HERMANN arranges the lines thus:

*si* τὰ μὲν φθίνει, φίλοι, τοιοῖσδ'  
ὁμοῦ πίλας, μωραῖς δ' ἄγραις προσκίμεθα,  
i. e. "Quo quis ergo fugiat? ubi manebo, si et illa talibus, qualia hic cernitis, pereunt, et stultas pœnas exerceo, omnisque me exercitus armis poterit occidere?" Hoc enim

vult, 'Nihil sibi solatii reliquum esse, si et vindicta pereat, quam inani conatu in greges delatus explere sibi visus sit, et insania sua exercitum ad se occidendum concitet.'

JOHNSON changes τοῖσδ' into ταιῖσδ'; and strikes out the δὲ after μωραῖς; "Si quidem nihil superest mihi, hisque, quæ adsunt prope, stultis prædis adsterimur."

CAMERARIUS and HEATH: "Si alia ruant et evanescant" (gloria scilicet rerum olim præclarè gestarum) "aliis autem simul premar," (ignominiâ scilicet ex nocturnâ hac expeditione ortâ) "et stultorum spoliiorum in medio jaceam."

MUSGRAVE proposes Τισὶ δ' ὁμοῦ γιλαῖν | μωραῖς ἄγραις προσκίμεθα· nonnullis autem velut ad ridendum exponitur, ob stultam venationem. Or, τὰ δὲ κομμοῦ πίλας, prope planctum; prope est, ut, instar cadaveris, cum planctu lugeamur. Or, τὰ δὲ δήμου γίλας.

ERFURDT: "Scribendum videtur, εἴγε τὰ μὲν φθίνει, φίλοι, τοῖσδ' ὁμοῦ πίλας, ut sint dochmiaci adjuncto iambo, quo transitus munitur ad sequentem numerum iambicum. Ita in antistrophico versu,

ἕξερῶ μίγ', οἶον οὐ τινα Τροία στρατοῦ nihil est, quod emendatum velis. Τὰ μὲν referri licet vel ad ultionis spem, vel ad illustria facta, quæ Ajax prius gesserat. Oppositio inest in verbis μωραῖς ἢ ἄγραις: quominus enim τοῖς δὲ subjiceretur, impediēbat proximum τοῖσδ'. Ejusdem, si qua est, negligentiae exemplum habes Odyss. A. 115, εἴ ποθεν ἰλῶν | μνηστήρων τῶν μὲν σκίδασι κατὰ δόματα Διὶ —σιμὴν δ' αὐτὸς ἔχοι. Denique quod ad voces ὁμοῦ et πίλας attinet, minime illæ positæ ἐκ παραλλήλου; sed altera cohæret cum τοῖσδ', altera adverbialiter sumenda; hæc loci, illa temporis notationi inservit."—

"Siquidem hæc pereunt, (nempe, omnis mea præterita fortuna et gloria) amici autem simul cum his statim discedunt; nos autem in mediis insanis nostræ victimis jacemus; omnis verò exercitus jamjam me interfectorus est:" VAUVILLIERS.

For τοῖσδ', BOISSONADE reads τοῖς δὲ; and

refers τὰ μὲν to the θεῶν γίνος, and τοῖς δὲ to the ἀμερίων.

BOTHE reads,  
εἰ τὰ μὲν φθίνι, φίλοι,  
ταῖσιν πέλαις, μωραῖς γ' ἄγραις, προσκείμεθα,  
τὰ δὲ στρατός διπαλτος ἄν με  
χειροφονίῳ;  
i. e. Siquidem parte me tabefaciunt, amici,  
quæ inter prostratus jaceo, insanas prædas;  
parte verò exercitus utrisque spiculis me  
sit occisurus?

408 a. διπαλτος is properly said of a spear, which is *twice brandished*, in order to discharge it with double power. The word may be rendered by *attacking with vehemence*, or, *with double force*. (See Dr. Blomfield, Septem, 985.) Some commentators consider διπαλτος to really belong to χειρὶ, but transposed to στρατός, in the sense of *with both hands*, or *with all their force*. Some think that διπαλτος is *well-armed*; in allusion to Homer's representing his heroes as armed with *two spears*. See Il. μ. 298. Odys. α. 256. So Virgil; "*bina manu lato crispans hastilia ferro*:" i. 317; xii. 165.

408 b. Among the adjectives in τος, of a transitive signification, may be enumerated πανάλωτος, Agam. 352: ὑποπτος, Hecub. 1117: πιστός, Œd. C. 1031: μιμπτός, Trach. 446: ἀμφίπληκτος, Philoct. 688: καλυπτός, Antig. 1011. See Porson, Hecub. 1117: and Bishop Blomfield, Agam. 352.

410, 411 O unhappy me! that a brave man should utter these expressions, which previously he could never have condescended (or, prevailed upon himself) to utter.

410 a. χρήσιμος and χρηστός, literally, *useful, serviceable*, seem used by Sophocles in the sense of *brave*, in opposition to ἀχειρῖος, *weak, feeble*: (see Bishop Blomfield, Prometh. 371; and Elmsley, Medea, 294) or, *approved, excellent, good*, in opposition to κακός; as εἶπεν | θείης γινίσθαι χρηστός, ἐφθῆσι κακός, Trach. 452. So Hecub. 892.

410 b. ἄνδρα and φωνῖν are used as an exclamation. So ἐμὲ παθεῖν τὰδε φιλῶ, Æsch. Eum. 835. See Matthiæ, p. 822.

411 ἴτλη φωνῖν: τλήναι, *to dare, have*

*courage*, either in brave or shameless actions, as ἴτλης ἰφουβρίσαι, Ajax, 1384; and τλήναι χανῖν, Ajax, 1227: *to have the cruelty to do a thing*; as μὴ τλῆς βαλιῖν, Ajax, 1333: *to submit to, condescend, prevail upon one's-self to do*, as in the present line: οὐκ ἴτλη φωνῖν, Œd. T. 602. Also, *endure, bear*; as τλήσεται εἰσιδιῖν, 463; and τλαίη βλίπιν, 917. Phil. 537. Put up with, Phil. 475. See Dr. Monk's learned note, Alcestis, 285.

412 πόροι O rivers, ἀλίρροδοι flowing into the sea! Dr. Blomfield explains ἀλίρροδος by *in quo unda murmurat*, Persæ, 373: A similar appeal to inanimate objects occurs, Philoctetes, 1081. Πόροι ἀλίρροδοι, 'fluctus marini;' Lobeck:

414 δαρὸν (Doricè for δηρὸν) an Homeric phrase; δηρὸν χρόνον, Il. ξ. 206. Δαρὸν is one of the words which, in the tragedians, retain the Doric form.

417 ἀμπνοῶς ἔχοντα for ἀναπνίσοντα, *existing, breathing the vital air*.

418 Erfurdt and Astius understand this line in the sense of "He who is wise, will approve of this," i. e. of my withdrawing from life.

420 εὐφρονης Ἀργείοις, *favourable to the Greeks*, i. e. 'on whose banks the Greeks had fought successfully.'

Hermann removes the comma from Ἀργείοις, and construes the line in connection with the following lines: "Ye, favouring the Greeks, will never again see me," i. e. "Ye will never again behold me victorious by your favour."

The scholiast explains εὐφρονης by *cheering, serviceable*, in reference to the utility of its waters, in drinking, bathing, &c.

421 οὐ μὴ ἴδῃτ', ye will not see: see note on line 83.

423 ἱξερῖω dicam: the tragedians, as appears from the examples collected by Dawes (Harless, p. 269) prefer the form ἱξερῶ to ἱξερῖω.

424 (ἰαῖ) στρατοῦ, Musgrave: (ἰα) στρατοῦ, Schaefer: see Bos, Ellips. p. 432. Ταῖον is understood before οἶον.

425 ἴδερχθῆ used transitively.

427 "I am lying, thus dishonoured, as a corpse." Πρόκειμαι (procumbo, pro-

ducor, sc. cadaver) de iis qui occisi sunt, dicitur: see Dr. Blomfield, Sept. ad T. 963.

428 οὐτοι—οὐτι are corresponding particles in negation. Matthiæ, p. 956.

429 ἴχω (*I am able*) seems used in a double construction; first, with the infinitive ἀπείργειν; and, secondly, with ἔπας ἴω for ἴαν, that a third infinitive might be avoided.

430 “*Who could ever have thought, that my name would thus accord with my calamities, ἰπώνυμον as though imposed upon me in reference to them?*” Ἐπώνυμον ὄνομα is a name assigned to a person, in order to denote some circumstance or quality by which he is characterised. Thus κόσμος is an ἰπώνυμον ὄνομα of the universe, in reference to its *beauty*. Ὀδυσσεύς is an ἰπώνυμον ὄνομα of Ulysses, whose grandfather Autolycus visited Ithaca, (ὀδυσσάμινος) in an *indignant* mood: see Odyss. T. 407.

The importance which the ancients attached to words of good or ill omen, renders it less surprising, that the best writers should consider the name of an individual, as in some degree expressive of his fate. Sophocles, therefore, is not to be charged with any puerility in making Ajax trace, in his own name, a presage of his melancholy fortune. Other writers exhibit similar instances. Thus, Bacchus says to Pentheus (πίνθος grief) Ἐνδυστυχῆσαι τοῦνομ' ἐπιτήδειος εἶ, Bacchæ, 508.—Ἄληθῶς δ' ὄνομα Πολυνείκη πατὴρ | ἴθιτό σοι θεῖα προνοία, νικίων ἰπώνυμον, Phœn. 645. Σοὶ τάχα μᾶλλον ἴθιτο προμάντις ὄνομα μοῖραι | ὑμετέρου θανάτου προάγγιλον· αἰνοπαθῆ δε | οὐ νέμισις Πενθῆα πεδοτριφίος γενιτῆρος | γηγενὲς αἶμα φέροντα φέρειν μίμημα γιγάντων, &c., Nonnus, 46. 73.

Aristotle alludes to this play upon names, and gravely classes it among the *Loci* or *Topics*, suited to confutation. He adduces the following examples: Sophocles says of a hard-hearted woman, named *Sidero*, Σαφῶς Σιδηρῶ, καὶ φοροῦσα τοῦνομα. Conon calls Thrasybulus *audacious*, Θρασύβουλον. Herodicus said of Thrasymachus, “*Thou art always (Θρασύμαχος)*

*fond of quarrels:*” he said of Polus, “*Thou art always (πῶλος) a colt, i. e. petulant.*” He said of Draco, that “*his laws, being severe, were those of a (δράκοντος) dragon.*” Hecuba, in the *Troades* of Euripides, says, that the first part of the name of Venus (Ἀφροδίτη) is rightly derived from (ἀφροσύνη) *folly*; Καὶ τοῦνομ' ἐρῶς ἀφροσύνης ἄρχεται θεῖας. Chæremôn, the comic poet, says of Pentheus (πίνθος grief), Πενθεύς, ἰσομένης ζυμφυῆς ἰπώνυμος. Arist. Rhet. ii. 25. ‘*Mirabar, quare tibi nomen Acontius esset: | quod faciat longe vulnus, acumen habes.*’ Ov. Her. xxi. 209.

On this subject, we must not omit the epigram (xx) of Ausonius, ‘*In Meroëtā anum ebriosam:*’

“*Qui primus<sup>1</sup> Meroë nomen tibi condidit, ille | Thesidæ nomen condidit<sup>2</sup> Hippolyto. | Nam divinare est, nomen componere, quod sit | fortunæ, morum, vel necis indicium. | Protesilæ<sup>3</sup>, tibi nomen sic fata dederunt: | victima quod Trojæ prima futurus eras. | Idmona<sup>4</sup> quod vitem, medicum quod<sup>5</sup> Iapida dicunt; | discendas artes nomina præveniunt. | Et tu sic Meroë: non quod sis atra colore, | ut quæ Niliacâ nascitur in Meroë: | infusum sed quod vinum non diluis undis, | potare immixtum sueta, merumque merum.*”<sup>1</sup> *Meroe*, from merum *mixed wine*.<sup>2</sup> Λύσθαι *to be dissolved*, ἵππος *horse*.<sup>3</sup> Πρῶτος *first*, λαοῦ *of the people*.<sup>4</sup> Εἶδω *to know*.<sup>5</sup> Ἴασθαι *to heal*.—See Ovid, M. 13, 397.

Ψευδώνυμους σε δαίμονες Προμηθεῖα | κελούσιν· αὐτὸν γὰρ σὲ διῖ Προμηθεῖος, | ἴτη τρέφω τῆσδ' ἰκκυλισθῆσαι τύχης, Æsch. Prom. 85. Ἡξίς δ' ὑβριστὴν ποταμὸν ἰψευδώνυμον, Æsch. Prom. 742. Ὁ δ' ἄμὲν οὐτι παρθένων ἰπώνυμον, Æsch. Sept. 532, speaking of *Parthenopæus*. Ἐπαφος, ἄληθῶς ῥυσίων ἰπώνυμος, Æsch. Suppl. 327. Ἐπώνυμον δὲ τῶν Διὸς γινημάτων | τίξυς κελαινὸν Ἐπαφον, Prom. 875.—Ἐραψὸν ἰπώνυμια δ' | ἰπικραίνετο μέγιστος αἰὼν | ἰλόγως, Ἐραφὸν τ' ἰγίνασιν. Æsch. Suppl. 45. Τίς ποτ' ἀνάμαζεν ἄδ' | εἰς τὸ πᾶν ἰπυτύμους | Ἐλίαν; ἰπιδ' ἀπείραντος Ἐλίαν, &c., Agam. 670: *Helena* being called *ἰλίαν*, as occasioning the destruction of

the Grecian ships. Σφραῶν σιδηρᾶ πίντρα διαπίρας μίσην | ὄδιν νιν Ἑλλὰς ἀνόμαζεν Οἰδίπουν, Phœniss. 26. See Dr. Blomfield, Prom. 87; and Bothe, Ajax, 415.

431 ξυμφέριεν and ξυμφέρισθαι, to agree with, to suit. Ἐπιπτα χαίτης πῶς ξυνοίεται πλόκος, Eur. Electr. 527. Αὐτὴ τε πάντα συμφερούσ' Ἰάσονι, Med. 13. Τῆδε γὰρ ξυνοίσομαι. Oed. C. 640. See Dr. Elmsley, Heraclidæ, 919.

432 αἰάζειν, to utter αἶ αἶ. Akin to αἰάζω (from αἶ, αἶ) is ἄζω, 'I exclaim O!' φεύζειν, 'to exclaim φεύ, φεύ.' οἰμάζην, 'to say οἶμοι.' (See Br. Blomfield, Agamem. 1279; and Bergler, Vespæ, 1567.)

435 a. *Who, receiving, in consequence of his prowess beyond (στρατεύ) his fellow-soldiers, the fairest rewards, &c.*

435 b. Καλλιστυῖα, properly rewards of beauty, here designates rewards in general, or fairest rewards. Telamon, who aided Hercules in the capture of Troy, was rewarded with the hand of Hesione. Athenæus (lib. xi. p. 220. ed. Schweigh.) speaks of his having received from Hercules an embossed goblet, ἄλισσον.

435 c. Ἀριστιύσας is used transitively for λαβὼν τῷ ἀριστιύσαι. Verbs of excelling, as ἀριστιύω, πρωτεύω, καλλιστυῖω, &c., are followed by a genitive, as they are equivalent to ἀριστος, πρωτος, κάλλιστος ὢν, &c.: See Matthiæ, p. 479.

436 πᾶσαν ἰὺκλειαν, every sort of glory, i. e., a complete, perfect renown. For πᾶς used for πανταῖος or παντοδαπός, see Vigerus, p. 728. So the Latins, "omni ditione tenere."—A similar use of πᾶς occurs in the Trachiniæ, πάσας ἀρετᾶς λάφυρ' ἔχων, 648.—Πᾶσαν ἰὺκλειαν may be rendered a pure, unmingled glory, a glory untarnished: Musgrave. So πᾶσα βλάβη, "O thou who art nothing but injury," Phil. 622. Πᾶν κίρδος ἠγοῦ, Eur.

437 τόπον Τροίας, for Τροίαν. In a similar idiom, Æschylus uses Σαλαμῖνος τόπους, Αὐλίδος τόπους, Πέλοπος τόπον. Valckenaer, Hippol. 1053.—See Dr. Blomfield, (Prometheus, p. 35.) who, in referring to Valckenaer, adds Βραυρῶνος τόπον from Diphilus.

439 χερὸς ἰμῆς for χερὶ ἰμῆ. Ἀρκίως μίω ἔργα, who, while assisting the Greeks have achieved inferior exploits: ἀρκίως is poetical for πράξας ἰν τῷ βουθύν: Musgrave. Ἀρκίω properly to suffice: hence ἀρκίωσις τὰ ἔργα or ἔργωσις to be sufficient for exploits, or ἀρκίω ἔργα (præstare) to achieve the exploits for which one is sufficient. So ἠρκίω for ἰποίησας, Æsch. Eum. 213. See note on line 360 b.

441 τοσοῦτον, (τοῦτο, Suidas) this, thus far. Τοιοῦτο and τοσοῦτο very rarely occur among the tragedians. See 748. 729. 1063.

442 a. τῶν ὄπλων: Porson prefers τῶνδ'.

442 b. ὦν: ὄς, nous, the abbreviated form of ἰός, is not much used by the tragedians: Æschylus has λιτῶν τῶν ὦν, Theb. 646: ὦν παιδων, Oed. C. 1639: τῶν ὦν τίκων, Trach. 266. Τὸν ὦν προσμένουσ' ἔπειτα, Trach. 525. See Elmsley, Medea, 925.

443 a. κράτος ἀριστίας, a periphrasis for ἀριστιαν; so κράτος ἰσχύος, Phil. 594.

443 b. Μίλλω is attended with an infinitive of the present tense, as κρίνειν ἴμιλλαι: μίλλαι ἔχων, 540: also with a future, as 925, 1027, 1287: and also with the first aorist: See Porson, Orestes, 929. Elmsley asserts, that μίλλω, in the sense of *I delay*, is never followed by a future.

444 ἴμαρψεν for συνίλαβεν, would have taken away, received.

445, 6 *But now the Atridæ have (αὐτ' ἱπραξαν) by intrigue procured them for a man crafty in mind, rejecting contemptuously the (κράτη) valour of this man, i. e. of me.*

445 a. φωτ. παντ. φρίνας: φωτὶ παντόλμω φρίνας, Æsch. Sept. 668.

446 a. πράττειν ἐνὶ τῷ, to procure any thing for another, by secret intrigue: see Hermann's Vigerus, p. 761. Οἱ πράσσοις, in Thucydides, is frequently applied to traitors: and, in general, πράσσειν implies some clandestine effort or political intrigue, by which we favour the designs of others, or labour to bring them over to our own party. See Duker's note on Thucyd. IV. 89; and Beck Aves, 1028.

The word *practice* has this sense in Shakespeare.

Sophocles, in assigning the decision of Achilles' arms to the Grecian chiefs, deviates from the account of Homer (Odys. λ. 546), who states, that the Trojans and Minerva sat as umpires: the former account is followed by Ovid; the latter, by Quintus Calaber, v. 128—320.

446 b. Κράτη for κράτος: see 231 b. Τοῦδ' for ἰμοῦ: see note on line 78.

447, 8 *And if this eye of mine and my (διάστροφαι φρέινις) distorted reason had not (γνώμης ἀπῆξαν) started off from my purport, &c. Ἄσπῆξαν from ἀπαίσσω I hasten away, spring off: the tragedians do not use the form ἀπῆξαν from ἀπάγω. Διάστροφος perverted, distorted, is applied to the mind as well as to the eye: see Br. Blomfield, 694, Prometh.*

449 ἰψηφίσαν: Eustathius points out the anachronism of this word; the custom of giving votes by (ψηφός) pebbles or small stones, being much posterior to the heroic ages. Ἐψηφίσαν used for ἰψηφίσαντο: "they would not thus decide a cause against a second person."

450 a. Elmsley affirms (Œd. T. 196) that the tragedians prefer ἀδάματος to ἀδάμαστος. This epithet may mean *warlike, invincible; or, virgin, unmarried.*

450 b. Γοργῶπις, *gorgon-eyed, i. e. stern or fierce-eyed: Prometh. 356. Γοργὸς is explained by Fischer (Anacr. p. 115), to have two senses, nimble, agile; and hence, stern, fierce, dreadful; agile things being often dreadful, as the glide of serpents or the spring of a tiger.*

451. ἰπιντύνοντ' (ὑπὲρπιζοντα, Hesychius) *preparing.*

452 ἰμβαλοῦσα *casting over me.* So ἰπ' ὄμμασι γνώμας βαλοῦσα, Ajax, 52. Ἐμοὶ ἰδῖνας προσβαλὼν, Trach. 42. Εἰς ὄμματ' ἰμβάλλων φόνον, Phœn. 61. Σκότον ὄμμασι βαλὼν, Phœn. 1550.

453 a. ὥστ' ἐν τοιοῖσδε βοτοῖς for ὥσθ' ὦδε ἐν βοτοῖς.

453 b. ὥσπερ αἰμάξαι: ὥσπερ is often expressed before the infinitive mood, as 1106. 794. 1063. 1339. 1335. 1325; and often understood. See note 2 b.

456 a. βλάπτοι, *impede.* Eustathius

observes, that βλάπτω properly implies to *impede in running*, by tripping up the feet, and to *hurt* in consequence of the fall. Hence to *impede, obstruct, supplant, hurt* in general.

456 b. Elmsley and Hermann prefer τᾶν to γ'ᾶν.

459 ἔχθρι, *are hostile to me.*

460 ναυλόχους ἴδρας, *the naval station; poetically, for ναύσταθμον.*

461 μόνους, i. e. ἰμοῦ μεμονωμένους (Hermann): so line 511, σοῦ μόνος, μεμονωμένος.

462 (κατὰ) ποῖον ὄμμα *with what face, &c.: Τίσι χερῶν ὄμμασι φαίνεσθαι, Herodot. I. Ποίοις ὄμμασι τὰς ἰκισίας ποιήσασθαι, Æsch. Ctes. Ὀμμασιν ποίοις βλέπων, Œd. T. 1371. "Quo vultu natos, quo, me, scelerate, videres," Ov. Her. Ep. 6. 145.*

463 Πῶς τλήσεται, *how will he endure, or how will he persuade himself?* See Dr. Monk on line 287 of Alcestis.

464 Γυμνὸν (*destitute, unpossessing*), poetically augments the force of ἀτις τ. ἀριστίων.

465 Ὦν στίφανον ὑπκλίαις for ὦν στίφανον ὑπκλιᾶ: Hermann.

467 ἔρῦμα: Sophocles seems to allude to certain exploits, which Ajax is said, by some poets whose works are lost, to have achieved during his madness. Thus Cicero: "Semper Ajax fortis, fortissimus tamen in furore: 'Nam facinus fecit maximum, cum, Danais inclinantibus, | summam rem perfecit manus, prælium restituit insaniens.'" Tusc. Q. IV. 23. And Philostratus (Heroic. XI. p. 721), Μανίντα δὲ αὐτὸν οἱ μὲν Τρῶες ἴδισαν κλυῶν ἢ ἰώθισαν, μὴ προσβαλὼν τῷ σείχει ῥήξῃ αὐτό. See Lobeck.

467 b. Μόνος μόνοις. Ταῦρον, ὃν οὐκ αἴρουσ' ἀνέρις οὐδὲ δίκα, | τοῦτον γραῦς στίχουσα μόνῃ μόνον οὔατος ἔλκει. Aristocles, in Ælian's Var. Hist. lib. xi. c. 49.

470 Οὐκ ἔστι ταῦτα, "non licet," *these things must not be* (Erfurdt). This phrase corresponds to οὐ δῆτα; or the *Non ita* of the Latins, Æn. ii. 583.

471 δηλώσω γιγῶς for δηλώσω γιγονίαι: Medea, 535: ὦν δειξω φίλος, Orest. 792: δειξω γιγῶς, Iph. A. 406: δηλοῖς καλχαί

νους', Antig. 20: δηλώσω φανίς, Ajax, 462. δείξω πεποιηκώς for δείξω πεποιηκέναι. The Latins have the same idiom: "sentit delapsus," for "sentit delapsum esse," Virg. See Matthiæ, p. 835, § 550; and Vigerus, p. 340. The verbs ἴσθι, οἶδα, γιγνώσκω, and the like, usually take this construction. Φαίνεις γιγῶς, Electra, 24. Ὅντις οὐ γιγνώσκουσι, Electra, 1330. Μάνθαν' ὦν, 1342. Ἐγνωκα ἠπατημένη, Ajax, 807. Ἴσθι πημανούμενος for πημανῖσθαι, Ajax, 1155. Ἴσθ' ἰληλυθῶς for ἰληλυθέναι, Ajax, 1316. Ἐπίστασο ὦν, Ajax, 1390. Ἴσθ' ἰποικτίρας, S. Electr. 1200. (See Dr. Monk, Hippol. 304, and Alcest. 779). Br. Blomfield observes, that ἴσθι with a future, as ἴσθι τίσουσα (Electr. 298) is a construction familiar to Sophocles.

472 a. Μή τοι φύσιν γε: the Attics do not subjoin γε to τοι without the interposition of some other word: Porson, Medea, 675.

472 b. ἀσπλαγχνος cowardly, (κατὰ) φύσιν in my nature. So θραυσσπλάγχνος, bravely, Prometh. 755.

473 Χρῆζιν βίου: so cupio, in Latin, is sometimes followed with a genitive: "qui cupiunt tui," Terent. Hec. 1. 2. 67.

474 Ἦχο, μηδὲν ἰξαλλάσσεται experiences no change, κακοῖσιν with respect to his calamities: i. e., "whose calamities are unvaried, and not likely to alter for the better."

475 παρ' ἡμαρ, by alternate days. Προστίθηναι, admoveo, is opposed to ἀνατίθηναι, differo, prorogo. The genitive τοῦ κατθανεῖν may be governed by περι, understood; or rather (as Moschopulus observes) depends upon the noun ἀναβολὴν or ἀνάθεισιν implied in the verb ἀνατίθηναι. For what pleasure does the day comprise, if it alternately cause the approximation or prorogation of death: i. e. "what pleasure can there be in life, when every day is alternately spent in the wretched vacillation of resolving or declining to die?"

Sophocles uses a similar sentiment, Trach 29: νῦξ γὰρ εἰσάγει, | καὶ νῦξ ἀπωθεῖ διαδιεγμένη πόνον.

"Videntur προσθεῖσα, ἀναθεῖσα fere synonyme posita esse, et ad τοῦ γε κατθανεῖν

subaudiendum ἴνικα. 'Quid enim habet quo nos delectare queat dies diei additus ac superimpositus, mortis quidem ratione habita?' id est, Quum tandem sit moriendum; propter illam moriendi necessitatem:" Boissonade.

'Optare vitæ spatia longævæ viro | deforme, nullum cui levamentum est malis. | Nam quid diei rursus et rursus dies | adjecta prodest, amplians semper mori? | Me iudice, ille nullius pretii est homo, | cui spes inanis credulam mentem fovet. | Pulchram agere vitam, nobilem, aut pulchre decet | obire: habes quodcunque dicendum fuit:' Grotius, Stob. p. 500.

477 a. οὐδενὸς λόγου, at the vilest (or lowest) thing or value. A similar expression occurs in the Antigone, κάπνου σκιᾶς οὐκ ἂν πρῆαίμην, 170. See note on line 1268. Λόγος (like ἴπος) may, perhaps, be taken in the sense of thing: See Brunck, CEd. C. 1150: CEd. T. 1144.

477 b. All words in which a determination of value is contained, as 'to buy, to sell, to exchange,' are construed with a genitive; the preposition ἀντι being understood.

478 θερμαίνεται, warms himself, cheers, flatters himself. Verbs of this nature, as θάλπειν, πυρωθῆναι, καίσθαι, &c. are applied to the emotions of hope, love, desire, anger, &c. θερμαίνει φιλόταται νόον, Pind. Olymp. 10. strophe. 5. Χαρᾶ θερμαίνομιθα καρδίαν, Eur. Electr. 405. Πυρωθείς, Agam. 464.

479 καλῶς ζῆν: Αἰροῦ καλῶς τιθάναι μᾶλλον ἢ ζῆν αἰσχροῦς, Isocr. ad Nicocl. Δεῖ γὰρ τοὺς ἀγαθοὺς ἢ ζῆν εὐδοκιμοῦντας ἢ τιθηνεῖναι, Libanius: (See Lobeck.)

480 πάντ' ἀπήκοος λόγον. This sort of formula is used at the end of any longer speech, and is equivalent to I have no more to say: I have now done, or finished. Λόγος λίλειπται πᾶς, Philoct. 389. So Euripides, εἴρηται λόγος, Orest. 1202; and Phœn. 1026. Πάντ' ἔχουσ λόγον, Agam. 565. Εἴρηται γὰρ, Hecub. 236.

481 ὑπέβλητον, spurious, 'not genuine, unlike thy noble nature;' metaphor from a supposititious child.

484 "τάσδε φροντίδας μισθεῖς, dismissing these thoughts, concede to your friends



(τὸ) κρατῆσαι γνώμης, *the prevailing over your purpose.*" Κρατῆσαι, in this line, corresponds to νικῶνται in line 330.

485—524 O! Ajax! my dear lord, | no heavier woe hath man than slavery! | I was descended from a free-born sire, | in wealth the proudest of the Phrygian realm; | and now I am a slave. So Heaven ordained; | and such the progress of thy conquering hand. | For this, since raised to share thy nuptial couch, | I count thy welfare mine; and I conjure thee, | by Jove, the guardian of domestic ties, | and by that couch, which binds the sacred vow; | ah! leave me not a by-word and a taunt | to thine insulting foes—an easy prey | to some imperious lord. If thou wilt die, | and, dying, leave me friendless—on that day | be well assured, by brutal force constrained, | I, with thy son, by Greece shall be consigned | to abject servitude. Thus then, perchance, | shall some rude tyrant breathe the piercing taunt; | "Behold the wife of Ajax, who excelled | the Grecian chiefs in valour, how her lot | so envied once, is changed to bitter bondage!" | Thus will they speak, while fate constrains me still; | and words like these, to thee and to thy race | are fraught with foul dishonour. O revere | thy father, thus abandoned in his age; | revere thy mother, who, with many years | oppressed, oft, oft implores the Gods once more | to greet her living Ajax. O my Lord! | have pity on thy son, who, of thy care | in tender youth bereft, will pine oppressed | by faithless guardians. Such to him and me | thou leav'st in death a legacy of woe. | Where should I look for refuge, save to thee? | Thy conquering arms have laid my country waste; | and, for my parents, by a different doom, | both, both are tenants of the silent grave. | What country could requite me, chief, for thee? | What wealth? Thou art my safety; thou alone. | O then remember me—it ill befits | a manly bosom to forget whence sprung | what once it deemed delightful. Kindness still | gives birth to kindness. He, from whose cold breast | grateful

remembrance fades, can never boast | the grace and glory of a generous soul."

DALE'S Version of Sophocles.

485 ἀναγκαία τύχη, *fate, necessity*; 'any calamitous event, resulting from fate.' In the present passage, it denotes *captivity, slavery*. In line 803, ἀναγκαία τύχη is the *danger* which threatens Tecmessa, upon the death of Ajax. In *Electra*, 48, it denotes the *sudden and violent death* of Orestes, in the Pythian games. 'Nullum est, here Ajax, hominibus gravius malum, | quam fors necessitatis adsciscens jugum :' Grotius.

487 Lobeck observes, that Achilles Tatius (*de Amore Leuc.* v. 17. p. 454) humorously parodies this passage: ἰλιυδίμων μὲν, ὡς ἴφου, δούλην δὲ νῦν, ὡς δοκεῖ τῇ τύχῃ.

488 a. εἴπτε τινός: as the *si quis alter* of the Latins. Εἴπτε or εἰ is often used with τίς, and τίς ἄλλος, τί ἄλλο, to mark a superlative. (*Matthiæ*, p. 940. § 608.4 and p. 974.) Εἴ τις καὶ ἄλλος ἀνὴρ, καὶ ὁ Κῦρος ἀξίος ἴσθι θαυμάζισθαι *Xen.* Καὶ τλήμων, εἴ τις ἄλλος ἀνθρώπων ἴφου, *Phoeniss.* 1612. Εἴ τις βροτῶν, θαυμαστός, *Œd.* C. 1664.

488 b. "Ἄλλος is often, as in this line, omitted. So 'Ἡμεῖς δὲ προσμένωμεν; ἢ τί χεῖρα ποιῶν; *Trach.* 390. "Ἡ πικουρία τίνι; *Hecub.* 866. "Ἡ Πανὸς ὀργὰς, ἢ τινός (ἄλλου) βίω, *Medea*, 1169. Τί οὖν τούτων ἴσθιν αἴται, ἢ ὅτι, &c. *Xenoph.* *Œc.* iii. § 3. 'Ἀποκερθεὶς δὲ ὁ Πέτρος καὶ οἱ [ἄλλοι] ἀπόστολοι *Act. Apost.* v. 29. See *Elmsley*, *Medea*, 1140; and *Bos*, *Ellips.*, word ἄλλος.

488 c. σθένοντος ἐν πλούτῳ: the ἐν is often redundant.

490 a. καὶ σῆ μάλιστα χεῖρι: these words are intended not (as *Hermann* and *Schaefer* suppose) that Ajax, a contemner of gods, might be the less displeased at Tecmessa's humble mention of them, in the preceding line; but as an appeal to his justice: if he had been the prime agent in effecting her calamities, from him she might justly expect a continued protection and friendship, for herself and Eurysaces.

490 b. ἰατί, 'ex quo,' *since, from the time when*, i. e. ἐξ ἐκείνου τοῦ χρόνου, ἰατί. See *Dr. Blomfield*, *Agam.* 39. *Choeph.* 598. 'Ἐπὶ ἥθει', *Medea*, 26.

491 τὸ σὸν λέχος ξονῆλθον: the preposition *eis* being understood. So Euripides, ἡ δὲ σύναιμον λέχος ἤλθεν, Phoeniss. 831. (See Porson.) The phrase is equivalent to that of Homer, ἱμὸν λέχος ἀντιόωσαν. Εὐφρονῶ τὰ σὰ for ἰθύνου σοι εἰμί.

492 "I beseech you by (ἰφίστιου) our Domestic Jove," i. e. the Jove who presides over the (ἰσσία) hearth and union of families. Those who live under the same roof (says the Scholiast) invoke 'Jupiter Ephestius,' as friends appeal to 'Jupiter Philus.' Ἐφίστιος is also a general title of Jove, as the avenger of violated hospitality. The θεοὶ ἰφίστιοι included Jove, Vesta, Juno, Minerva, Mercury, the Lares and Penates. A suppliant, by betaking himself to the hearth, considered himself under the powerful protection of these Deities.

493 ἧς: the relative often agrees in case with the antecedent: see note 115.

494 μὴ ἀξιώσης do not think it right, or befitting. This verb occurs in the rarer sense of *honouring, regarding*, (1114) οὐ γὰρ ἠξίου τοὺς μηδίνας. See Dr. Blomfield, Prometh. 223.

495 Χειρίαν for ὑποχειρίαν: 'giving me up into the power of any one.'

496 τελευτήσας, dying; βίον life understood. Brunck's insertion of μ' is unnecessary: See Dr. Elmsley, Œd. T. 461.

497 Ταύτη, i. e. ἡμέρα, not (as the Scholiast says) εὐτως or κατὰ τοῦτον τὸν τρόπον.

499 a. Τροφὴν life: i. e. mode of living. Τροφή has this sense, Œd. Col. 336. Antig. 918.

499 b. δουλίαν: "All compound adjectives, and such as end in *ος*, were declined, by the ancient Greeks, with three genders. When the feminine forms became obsolete, the poets and Attic writers occasionally revived them, for the sake of ornament and variety." Porson, Medea, 822. Thus δουλίαν for δούλιον: and γυναιία, Ajax, 938.—See Dr. Monk's note, Hippol. 437.

500 Sophocles imitates Homer, Il. ζ. 459:—Καί ποτί τις εἴπησιν, ἰδὼν κατὰ δάκρυ χέουσας, | "Ἐπτορος ἦδε γυνή, ὅς ἀριστεύσει μάχισθαι | Τρώων ἰπποδάμων, &c.

501 ἰάπτω to cast, is derived from ἰός, missile: it is here used in the sense of *aiming at or reaching*. (Dr. Blomfield, Septem. 286.) Musgrave suggests λέγοισι δάπτων, sermonibus mordens.

502 Στρατοῦ is genitive after ἰσχυσε: see note on ἀριστιύσας στρατοῦ, line 435 c; and Matthiæ, p. 479.

503 a. "What slavery does she now sustain, instead of what felicity!" Ζῆλος felicity, or an object of envy. This sense occurs more generally in the form of the verb ζηλῶ: as ζηλῶ σε, I esteem you enviable, I admire your good fortune. See Dr. Blomfield, Prometh. 338.

503 b. Λατρεία is said, by Suidas, to be δουλία ἐπὶ μισθῷ.

503 c. Τρέφειν is often used by Sophocles as a stronger word for ἔχειν: so, τρέφει θυμὸν, Ajax, 1124. Ὀμματα Γόργωνος τρέφω, Herc. F. 990: ἰσχύον τρέφω, Œd. T. 356: τρέφω φόβον, Trach. 28. (See Monk and Valckenaer, Hippol. 369) Τρέφω is applied to the *having or enduring for a long time*, some calamity, which comprises the idea of increase: so (in this line) τρέφειν λατρείαν: τρέφειν ἄταν, Ajax, 644: τρέφειν δῖμα, Trachin. 108. The derivative ἔντροφος seems to have a somewhat similar meaning: as ἔντροφος γῆρας, one who is possessing, or labouring under, old age, Ajax, 624. Μὴ μόχθω ἰθνηκας ἔντροφον, "Thou hast caused me long to struggle with these calamities," Œd. Col. 1362. In a similar idiom, the calamities, which we (τρέφω) nurse, or which are (ἔντροφος) reared up with us, are said to reside with us, and vice versâ: see note on line 611.

504 a. δαίμων, properly a god or goddess, from δαίμων knowing: often used for evil Genius; adverse fate, sad necessity, occasioned by the evil Genius.

504 b. Ἐλά, will harass, distress, persecute: see note 275. From futures in ἰσω, ασω, ὀσω, ἰσω, the Attics reject σ, and contract the remainder. Matthiæ, p. 216. § 173.

506 ἀλλ' ἀἰδοῖσθαι, &c.: Αἰδοῦμαι, I reverence, regard, fear with a degree of respect.

Οὐκ αἰδῆ τὸν Θιμισθία πατέρα τὸν σὸν, καὶ τὴν τῶν πολλῶν ἰσῶν κληροῦχον Διάνττιαν. Eumathius de Ismen. l. 3. p. 106. (See Lobeck.)

Προλείπων is used for προλείπειν, αἰδίομαι being often construed with an infinitive: as Αἰδεσθὲν μὲν ἀνήσασθαι. Xenophon (Cyrus. 8. 1. 31) applies the word αἰδομένοι to those who τὰ ἐν τῷ φανεροῦ αἰσχρὰ φύγουσιν: Αἰδεσθαι προλείπων may, therefore, be rendered "reverently shun the abandoning of thy father." See Elmsley, Heracl. 1027. See note on line 136 b.

508 Κληροῦχος. Κληροῦχος is 'one who has a certain portion of land assigned to him by lot:' πολλῶν ἐτῶν κληροῦχος, 'one who has many years allotted to him,' i. e. aged. (κληροῦχος, μέτοχος, Suidas.)

509 ἀρᾶται, puts up her prayers: (see Horace, Od. iv. 5. 13.) Homer often uses the word in this sense: so ἀρητήρ, a priest, 'one who puts up prayers.' (See Matthiæ, p. 552.)

510, 511 "Pity thy child,—since deprived of (τροφῆς νίας) such education or maintenance as befits his youth, σοῦ μόνος destitute of thee, he will (διοίσταται) pass his days under unfriendly guardians," &c.—Ei for ὅτι.

511 a. Understand βίον after διοίσταται: so Euripides, ἄπαις διοίσει, Rhes. 982. Erfurdt and Lobeck explain διοίσταται by κομισθήσεται, χωρισθήσεται, he will be torn away, separated: Hermann leans to tossed about, driven here and there; "jactari, huc illuc trudi."

511 b. Μόνος for μονώμενος: adjectives, denoting want, are often followed by a genitive: as φίλων ἔρημος, γυμνὸς στολισματός, Matthiæ, p. 470. § 329.

512 The commentators, who place a comma at φίλων, connect the following words with οἴκτιρες in line 510; or understand ἐνδυμούμενος, or some similar word. The long stop at φίλων gives to the next sentence the air of an exclamation: *What a calamity is this, which when thou diest, thou wilt dispense (νμιῖς, or, occasion) both to him and to me!*

514 εἰς ὅτι βλίπω. The εἰ in ὅτι is lengthened by the following βλ, according to the canon of Dawes; that "the scenic poets never shorten a syllable before the concurring consonants βλ, γλ, γμ, γν, δμ, δν." Porson remarks (Hecuba, 302.) that this rule is observed by

Euripides, but often violated by Æschylus, Sophocles, and Aristophanes.

515 Σὺ γάρ μοι πατρίδ' ἤστωσας δαυ, καὶ μητέρ' ἄλλη μοῖρα τὸν φύσαντά τε, &c. The usual reading of this passage is,—σὺ γάρ μοι πατρίδ' ἤστωσας δορί, Καὶ μητέρ' ἄλλ' ἢ μοῖρα τὸν φύσαντά με. The reading adopted (by Erfurdt and Porson), in the text, rescues Ajax from the disgrace of having murdered Tecmessa's mother, and affords a double accusative, to which the plural οἰκήτορας may be referred in apposition. [Hermann conjectures, that a line, in which Tecmessa had stated some particular relative to her family, is omitted after line 515; and that the connective particle καὶ, line 516, would thereby have its proper force.] Αἰστέω, delco; blot out, destroy.

516 "And another fate destroyed my mother and father, (who are now) deceased inmates of Orcus." So Euripides, λάος οἰκήτωρ Διού, Androm.

517 a. Θανάσιμος here dead, defunct; sometimes, deadly. Trach. 758; and dying, Phil. 819.

517 b. Αἶδης is, with the Attics, a disyllable, as αἶσσω, οἰστός, &c.

519 a. πλεῦτος (like the Latin ops, opes) help, power, resource. Πᾶσα for πάντως, "wholly, so that I feel not the absence of country and parents."—'Ατὰρ σύ μιν ἰσοῖ πατὴρ καὶ πότνια μήτηρ, &c. Il. ζ. 429.

519 b. Ἐν σοί, by thy means: 'my preservation wholly depends upon you.' (See Dr. Blomfield, Persæ, 177.) So ἐν ἡμῖν κείμεθα, Œd. C. 247: ἐν σοὶ γίγνεται, Œd. C. 392. Ἐν σοὶ γὰρ ἴσμεν, Œd. T. 314. (See Dr. Monk, Alcest. 289: and Elmsley, Medea, 223.)

520—524 "— quippe omnes quibus | obvenit aliquid dulce, meminisse adde- cet: | nam gratia altera alteram semper parit: | at cui levis memoria factorum bene, | nunquam hunc putabo cordis excelsi virum:" Grotius.

522 Χάρις χάριν: this repetition of words is usual among the Greek poets: ὅτ' οὐδὲν ἢ χάρις χάριν φέρι, Œd. C. 779. Χάρις γὰρ ἀντὶ χάριτος ἐλθέτω, Eurip. Hel. 1250. ἀφιλα παρ' ἀφίλοις, Ajax, 620. Πίμπων ἐπιμψιν, 739. μόνος μόνον, 1283.

Πολλὰ πολλοῖς (a favourite combination :) See Elmsley, Heracl. 919. So, ἴρις ἴριν ἀντιφυτεύει, Phocyl. Δίκη δίκην ἴτιπτε καὶ βλάβη βλάβην, Zenob. Prov. C. 3. p. 328. "Gratia gratiam parit," Sen. de Benef. 2. 12. (Lobeck.)

522 b. Ποῦ τὰς φίλας δῆτ' εὐφρόνας δείξεις, ἄναξ, | ἢ τῶν ἐν ἐνῆ φιλτάτων ἀσπασμάτων | χάρειν τιν' ἴξει παῖς ἐμῆ, κείνης δ' ἰγώ; Hecub. 818. 'Per connubia nostra, per inceptos hymenæos, | si bene quid de te merui, fuit aut tibi quicquam | dulce meum, miserere,' &c. Æn. iv. 316.

523 a. μνήστεις, *recollection of a kindness, ἀπορῆσι flows away; i. e., "perishes from forgetfulness or indifference:"* so S. Italicus,—*"dulcesque marito | effluere tori,"* ii. 627.

523 b. Πάσχειν εἶ or πάσχειν ἀγαθὸν denotes 'to receive benefit or advantage,' and is opposed to ποιεῖν εἶ 'to confer favours:' Vigerus, p. 277.

524 This line is usually read, Οὐκ ἂν γένοιτό ποθ' οὗτος εὐγενῆς ἀνὴρ. Porson, in banishing the anapest from the third place, proposes four modes of amending the line—

Οὐκ ἂν ποθ' οὗτος εὐγενῆς γένοιτ' ἀνὴρ.

Οὐκ ἂν γένοιτ' ἀνὴρ ποθ' οὗτος εὐγενῆς.

Οὐκ ἂν γένοιθ' οὗτός ποθ' εὐγενῆς ἀνὴρ.

Οὐποτε γένοιτ' ἂν οὗτος εὐγενῆς ἀνὴρ.

Pref. to Hec. p. x.

On a subsequent occasion, he does not object to reading (what Erfurdt and Hermann adopt)

Οὐκ ἂν γένοιτ' ἴθ' οὗτος εὐγενῆς ἀνὴρ.

525 Ὡς κάγῃ, i. e. ἴχω οἶκτον: "Ἐχειν οἶκτον, to have compassion. See note 266.

526 αἰνοίης, you would commend, assent to, acquiesce in. See this sense of αἰνίω illustrated by Dr. Blomfield, Agam. 97; and Dr. Monk, Alcest. 2. See, also, Monk (Hippol. 37), who observes, that the future of αἰνίω, in Homer, is αἰνήσω; in the tragedians, αἰνίσω.

527 a. πρὸς ἑμοῦ, on my part: so Xenophon, "I trust that I shall not be without thanks, οὔτε πρὸς ὑμῶν, οὔτε πρὸς τῆς Ἑλλάδος ἀπάσης:" see Vigerus, p. 661.

527 b. Κάριτα is the poetic word for μάλα. Dr. Elmsley, Colon. 65.

528 τολμᾷ, she is disposed, or can pre-

vail on herself. See Monk, Alcestis, 287. [Τολμᾷ, sustineo, volo: so Sophocles, Electr. 1050. τὰμ' ἴπη Τολμᾷς ἰπαιεῖν: Dr. Blomfield, Prometh. 1035.]

531 a. But, φόβοισι on account of my alarm, I rescued (or liberated) him, i. e. 'from the danger of being slain by you.' (Erfurdt.) I removed or sent him out of the way: Brunck, Lobeck, and Billerbeck.

531 b. Φόβοισι is dative of the cause. See Brunck's note on Antigone, 1219. See Matthiæ, p. 568. § 403 b. The dative, when it is rendered by on account of, is put after verbs of all kinds, as the Latin ablative. See, in this Play, ὄκνη, 82. Antig. 391. 1219. Phil. 1012.

531 c. καὶ — γι. The union of καὶ with γι, some word or words being interposed, is a common construction. See examples, Dr. Blomfield, Prometh. p. 82.

532 Ἐν "during these calamities of mine?" in allusion to his frenzy.

534 a γίτ' ἂν ἦν is Porson's emendation for γίτ' ἦν ἂν: he affirms that the Attics never use the combination of γίτ; and that the diphthong in ται never suffers elision; but, by crasis, renders a short vowel long: Medea, 863. See, also, Dr. Monk, Hippol. 443.

534 b. Porson prefers τοῦμοῦ to τοῦ μου. See Matthiæ, p. 60.

534 c. Πρίπον δαίμονος, 'this deed would have well suited my evil genius.' The verbs "to accommodate one's-self to, to become," are usually attended by a dative; but πρίπειν is found also with a genitive: see Matthiæ, p. 540. § 386. 4. obs.

535 Ἀρχίσαι, i. e. ἄσσει, "that I might prevent (or ward off) this." So Homer, ἤρξισ' ὄλιθρον. See, also, Ajax, 728. See note 360 b.

536 ἰπήρισ' I commend the deed, and the precaution which (ἴθου) thou hast adopted. Ἐπήρισ' used for ἰπαινω: "The aorist is often used for the present, even where it cannot be rendered to be wont, especially in the tragedians:" as ἴπον, Medea, 273. Ἐπήρισσα, Orest. 1687. Ἀπίπτυσσα, Iph. Aul. 510. Ἐδιξάμην, Soph. Electr. 668: Matthiæ, p. 739. Παρήρισσα, Philoct. 1434. Ἀπόμωσα, Phil. 1289. See Hermann's Vigerus, p. 746.

537 ὡς ἐκ τῶνδε, "as things are now situated;" or, in the present case. So Thucydides, ὡς ἐκ τῶν παρόντων, iv. 17. For ἐκ τῶνδε in the sense of *dehinc, postea*, see note 823 b.

539 προσπόλοις, by his attendants: the dative is used for ὑπὸ with the genitive: κασιγνήτοισι δαμένσι, slain by the brothers. Ἀτιμάζοιτό σοι for σοῦ, Ajax, 1342: θείοις (for θεῶν) σισσωμένος, Ajax, 1129: κυδάζεται Ἀργείοις, Ajax, 722. See Matthiæ, p. 551. § 392 β.

540 a. τί δῆτα μίλλει μὴ οὐ, &c. So, Æschylus, τί δῆτα μίλλεις μὴ οὐ γιγνώσκουσιν τὸ πᾶν, 648. Prom. Two simple negations are often joined in a sense, which continues negative, μὴ οὐ and οὐ μὴ; Matthiæ, p. 930. § 601. See note 878 b.

540 b. ἴχιν παρουσίαν for παρῆναι: see note 266.

543 art thou speaking to one who is approaching; or to one (λειψιμίνῃ λόγου) who is ignorant of thy direction? i.e. who hears it not, obeys not. Ἀσίπρωθαι not to understand or be ignorant of occurs in Euripides; λειψιμμαι τῶν ἐν Ἑλλήσιν νόμων, "I am ignorant of the Grecian institutions," Helen. 1262. Ἀλίψαι τῶν ἱμῶν βουλευμάτων, "thou dost not reach or understand my counsels," Orest. 1185. Musgrave and Vauvilliers interpret λειψιμμίνῃ by being at such a distance, that he is unable to hear.

544 ἴδε: see note on line 1168.

545 ἄξει (for πρόσφερε) bring him: as αἴρειν λουτρὰ, Eurip. Elect. 791: αἴρειν οἶνον, Il. ζ. 264.

546 νεοφαγῆ φόνον τ., this fresh (or late) laughter: pointing to the mangled herds.

547 Εἴπειρ δικαίως ἱμὸς, &c.: From the Homeric phrase εἰ ἰτέον γ' ἱμὸς ἴστι.—Δικαίως has the sense of ἀληθῶς, ἀσφαλῶς, truly, undoubtedly. See Œd. T. 853 and 1283. So δίκαιος, true, Trach. 348. Phil. 83. Œd. T. 1158.—Τὰ πατρώβιν: the τὰ seems somewhat pleonastic.

548 ὠμούς νόμους, stern, inflexible, or rigid manners, disposition. Eustathius interprets the passage by τροπούς στιριούς καὶ ἀνιδότους. (Νόμος, ἡ φύσις τοῦ γιγνηκότος, Suidas.)

549 πωλοδαμνῆν, to break or tame a

colt, here denotes to train or mould. Κατὰ is understood before φύσιν.

550 ἴ παῖ, &c. 'Virtute sis par, dispar fortunis patris:' Attius, Macrobi. vi. 1. 'Disce, puer, virtutem ex me verumque laborem, | fortunam ex aliis:' Æn. 12. 435. 'O nate, nate, vince fortuna patrem, | par reliqua patri: nec malus censeberis. | Nunc hoc beatus vive, quod præsentium | nullus malorum sensus ad te pervenit. | Nil quippe scire vita jucundissima est, | discas priusquam gaudia et luctus pati:' Grotius, Stobæus, Tit. 78. Ζεῦ, ἄλλοι τε θεοὶ, δότι δὴ καὶ τόνδε γινώσθαι | παῖδ' ἱμὸν, ὡς καὶ ἐγὼ περ, ἀρετῆς πῖα Τρώεσσι, | ἄδε βίην εὐεργαθόν, καὶ Ἴλιον ἴφι ἀνάσσειν, Il. ζ. 476. Οἷς θεοὶ δεῖν εἰς ἄνδρας ἐλθοῦσι τύχην μὴν κρείττονα τῶ πατρὸς, ἀρετὴν δὲ μὴ χείρονα, Coriolanus, speaking of his sons, Dionys. Hal. viii. p. 513. Θυγατρίδους δὲ εἰ γίνετο, τύχη μὴ, ὦ θεοὶ, δινίγχοι τοῦ πάππου, τὰ δ' ἄλλα ὁμοίως γίνετο, Demosthenes, Libanii, T. iv. p. 252. (Lobeck.)

551 and thou wilt be no mean (or dastardly) person. The ἐν before γίνω gives to it a future sense: see note on line 88 a. (Matthiæ, § 513.)

552 ἴχω ζηλοῦν σε, I may esteem thee fortunate, or enviable. Ζηλοῦν σε is a form of expression, which implies admiration and congratulation. See Dr. Blomfield, Prometh. 338.

555 τὸ μὴ φρονεῖν: Valckenaer, Brunck, and Porson, consider this line to be spurious.

τὸ χαίρειν, τὸ λυπιῶθαι: see note 260 b.

556 a. πρὸς τοῦτο, i.e. εἰς τὴν ἡλικίαν τοῦ φρονεῖν.

556 b. διὸ σ' ὅπως διζῆεις: Ὅπως in the sense of *quomodo, how, in what manner*, is usually followed by the future indicative instead of the subjunctive. Διὸ ὅπως λύσομεν, Œd. T. 406. Σὺ διὸ ὅπως ἐκκλίψεις, Philoct. 55. Διὸ σοφισθῆναι, κλοπιῆς ὅπως γινήσει, 77. Ὅπως κρύψεις τάφῳ φράζου τὸν ἄνδρα, Ajax, 1040. (Brunck is of opinion, that φροντίζειν, φράζεσθαι, or some similar infinitive, is understood before ὅπως.) This construction is instead of the latter verb in the infinitive mood: see Matthiæ, p. 798.

557 *οἶος ἐξ οἴου*, "what an illustrious son from what an illustrious father." This formula is often used in contrasting opposite conditions, difference of cause and effect, and reverses of fortune, &c. *Οἶον ἀνδ' οἶον θυσιῶν*, Trach. 994. *Οἶαις* (i. e. *calamities*) *οἶος ἄν ἱλαύνεται*, 1045. 'Εξ οἴου οἶον, M. Antonin. 'Εξ οἴων ἐς οἶα! Arist. Rhet. 1. 9. *Μαδίτων ὁ μικρὸς, οἶος ἄν οἶων ἐρεῖ*, Longus, Past. 4. 'Αφ' οἴων ἐς οἶα. *Οἶος ἄν οἶως ἔχεται*, Ajax, 923. (Gataker, Ant. p. 372.) See Monk, Alcest. 145.

558 a. *τίως*, so long; the corresponding word *ἴως* being understood.

558 b. *κούφοις πνύμασιν*, light or gentle gales: metaphor taken from tender flowers, which are destroyed by too rude and violent a wind. 'Ut flos in septis secretus nascitur hortis, | quem *malcent* auræ,' Catullus, 63. *Καὶ τριφόμιοι τῆ διηικυῖ τοῦ πνύματος ἐπιρροῆ, ἀέρα ὑγρὸν ἱκοντες, ὥστε νέπιοι παῖδες*, Dio Chrysost. Orat. 12. p. 202. B. *Ἀῦραι ζωογόνοι*, Pallad. 123, Anthol. *Πνοαὶ ψυχροφόροι*, Orph. H. 37. 22. "Anemoi φυτουργοῦντες, Lucian. "Zephyrus in plantas *nutricium* exercet," Plin. N. H. 18. 34. (See *Lobeck's* note.) *Τὸ γὰρ νιάζον ἐν ταιῖσδε βόσκεται | χάρουσιν αὐτοῦ· καὶ νιν οὐ θάλαπος Διού, | οὐ δ' ἄμβρος, οὐ δὲ πνευμάτων οὐδὲν κλονεῖ*, &c. Trachin. 144. *Οἶον ἴρως—ἰλθὼν ἱξαπίνης ἀνιμος σὺν λαίλαπι πολλῇ | βόθρου τ' ἱξίστριψε*, &c. Iliad, ε. 57.

559 *ἀτάλλων* for *τρίφων*, *cherishing* or *nursing delicately*. 'Ατάλλων is applied by Homer and Hesiod to the sporting and frisking of the young. *Εἰς* is understood before *χαρμονήν*.

560 a. *οἶδα*, when colloquially interposed, is often attended with *σάφ'*, as *σάφ' οἶδα*: see Dr. Blomfield, Prometh. p. 44.

560 b. *ὑβρίση* is Elmsley's emendation for the usual reading, *ὑβρίσει*; the future of *ὑβρίζω* being *ὑβριῶ*, and not *ὑβρίσει*.—See note 504 b. *Μή τις ὑβρίση* "No one will insult thee with odious contumelies," &c.: see note of Elmsley on Dawes' canon, at line 83.

561 *χωρῖς* is often used in the sense of *seorsum*: *apart, asunder*. See Br. Blomfield, Agam. 620.

563 a. *ἴμπα*, entirely, wholly: see note on line 122.

563 b. *καὶ although*, *τανῦν at present*, *οἰχνηῖ he is delaying*, *τηλωπὸς* (poetically for *ἱκδημος* or *τῆλι fur*) *at a distance, abroad*.

564 *Δυσμινῶν θήραν ἔχων* for *δυσμινῶς θηρεῶν*, *hunting*, i. e. *plundering* or *seizing the enemies*. Æschylus applies *θηραῶν* to the capture of men, Persæ, 238. See line 721, and 343, whence it appears that Teucer had gone upon a *predatory incursion* against the Mysians.

565 a. *ἄνδρ. ἑσπιστ.*, *warriors*. *Ἐνώλιος, ναυαί*, as belonging to Salamis.—*Εἰναλίαν* is never used for *ἱναλίαν*, except in the choruses. Porson, Phœniss. 3.

565 b. *λαῖς*, *people*, Attic for *λαός*: both words are used by the tragedians. See Dr. Blomfield, Septem, 80.

566 *ἐπισκήπτω* (*I enjoin*) is often used, in reference to the earnest injunction or requests of dying persons. 'Επισκήπτω, in the sense of *commanding, enjoining*, is frequent in Herodotus. (See Br. Blomfield, Persæ, 107, 746.) "This whole speech of Ajax carries with it the air of his last will and testament: he gives orders to his wife and friends, as a man immediately about to quit the world. This raises the passion of pity in the spectators, and prepares them for the catastrophe:" Franklin.

569 a. *Ἐριβοία λίγω*:—*Μνηστῆρ γὰρ ἦν μοι ποταμὸς, Ἀχιλλῶν λίγω*, Trach. 9. *Σὺ δ' ἂν Ποιάντος παῖ, Φιλοκτῆτην λίγω*, Philoct. 1261. "Οπου γε καὶ ἤρωτες ἐκίνοι, Πειροφῶντα λίγω καὶ Πλάτωνα, Longinus, De Subl. c. 4. *Οἱ κατὰ τὴν Ἀσίαν ὄντες δυνάσται τότε, λίγω δὲ Λυσαίαν*, &c. Polyb. 5. 90. 'Αλλ' Ἀντικλείας ἄσσον ἤλθε Σίσυφος, | τῆς σῆς λίγω τοι μητρὸς, Æschyl. Arm. Judic. *Οὐ μύζον ἀγαθὸν εὐξασθαί τις οὐ τολμήσει, λίγω δὲ βασιλείας*, Polyb. x. p. 851. "Ὅτι ἀπάντων μὲν ἀμήχανον καὶ μνημονεῦσαι πρῶτον, μὴ ὅτι τῶν ἰδίῃ λίγω μεταστάντων, Arist. Panath. t. i. p. 109. *Περὶ τῶν συμβιωσάντων Ἰσοκράτι, Θεοδίκτου λίγω καὶ Θεοπόμπου*, Dionys. Hal. Τεχν. c. 21. p. 111. From these examples (collected by *Lobeck* and *Hermann*) it seems, that when a nominative or vocative precedes

λίγω, it is usually attended with an accusative; but when preceded by a genitive or dative, the noun with which λίγω is construed, may be placed in the same case.

569 b. The *Eribæa* of Sophocles is by some called *Melibæa* and *Peribæa*: her father is said to be *Alcathoüs*, or *Porthaon*. See Lobeck's note, who refers to Pind. Isthm. 6. 67. Diodor. Sic. l. iv. 317. Hyginus, fab. 97. Heyne, on Apollodorus; &c. &c.

570 σφὶν for οἱ. So *Æd. C.* 444. *Electra*, 1070. See Elmsley, *Medea*, 393.

571 a. Dr. Elmsley considers this verse to be spurious: "Perhaps it was inserted by some scrupulous critic, who thought that the expression γηροβασκός τις αἰὶ, in the preceding verse, required some qualification. The words τις αἰὶ may be translated, *as long as they live*: Compare *Æd. T.* 275. *Trach.* 1204." Ἄϊδιω γὰρ ἔστι δεινός μυχός, *Anacr.* 56. 10. (See Dr. Elmsley, *Heracl.* 1014.)

571 b. τοῦ κάτω θεοῦ, "of the nether God." See note 35 a.

571 c. Μέχρις, commonly an adverb, is used also as a conjunction; *donec*: See Matthiæ, § 623. p. 988.

572 ἀγωνάρεχαι, (used for ἀγωνοδίται) *umpires* or *presidents* of a contest: the supposed injustice of awarding to Ulysses the arms of Achilles, here recurs to the mind of Ajax.

573 a. θήσουσ', *shall propose*, i. e., as the prize of a contest. So Isocrates, τριθίνοι ἄθλον. *Pono* (for *propono*) has the same sense: 'Velocis jaculi certamina ponit in ulmo,' *Georg.* 2. 530. 'Ponam certamina classis,' *Æn.* 5. 66.

573 b. λυμίων, 'that *destroyer* or *pest* of mine.'

574 ἐπώνυμον (used transitively) *which gives thee thy name*, or, *whence thou art named*. Hemsterhuis observes, that ἐπώνυμος has a double sense; either, "who derives his name from another:" or "who gives his name to another." See note on line 430.

575 στρέφων, *nimbly moving* or *turning it*; as displaying ease and skill in the management of it.

576 The *πόρπαις* of a buckler were inner rings, through which the wearer inserted his left arm: they were often made of leathern thongs; hence the *πίρπαξ* is here called *πολύρραφος*, *much-sewed*, *formed of many thongs*. Eustathius affirms, that the shield of Ajax had not a *πόρπαξ*. This celebrated seven-fold shield was the workmanship of Tychius.

577 κοινῶς adverbially (see note 197 a) for κοινῶς or ὁμοῦ, "*together with me*." The arms of illustrious warriors were (as appears from this line) sometimes *buried* with them; but more usually placed upon their tombs, or burnt on their funeral pyres. *Sil. Ital.* 13. 693. *Æn.* 11. 196. *Odyss.* λ. 74. *Il.* ζ. 418. *Æn.* 6. 232.

578 ὡς τάχος "*as quickly as possible*." See Matthiæ, p. 666. The expression is varied by ὅσον τάχος, ὅτι τάχος, ἐν τάχει, σὺν τάχει.

579 a. πάπτου, imperative active of *παπτῶω* to *fasten as with a wedge or bar*. *And close the door*.

579 b. Nor (*ἰπισκ. γόους δάκρυι*) *weep before the tent*; i. e. 'in public.'

580—583 "promptum flere femineum genus: | sed reprime temet. medicus haud recte sapit, | ad vulnerum vim sola qui adfert carmina:" Grotius.

580 a. Δακρυῶν lengthens the penultimate.

580 b. *for a woman is (φιλοίπτιστη) powerful in exciting compassion*. So Dr. Blomfield (*Agamemnon*, 232) interprets φίλοιπτον βίλος by *telum misericordiae aponem injiciens*. Or, *φιλοίπτιστον*, *prone to tears*; as in *Medea*, γυνὴ δὲ θῆλυ, κέτι δακρυόεις ἴφου, 924. Suidas interprets ἰπσκήνους by *profuse, indecorous*, such as is seen on the stage.

580 c. The neuter gender (*φιλοίπτιστον*) is often applied to persons. So *θεμὸς δ' ἐν κακοῖς οὐ ξύμφορον*, *Æd. C.* 592. The Latins have the same idiom: "*Varium et mutabile femina*;" and, "*Triste lupus stabulis*:" Virgil.

581 a. πύκαζι (*κάλυπτι*, Hesychius) *hide thyself*, i. e. '*withdraw*;' *σιαυτή* being understood. So ἀπίκρυψαν for ἀπίκρυψαν ἑαυτοῖς, *Thuc.* 5. 65: *καταπαύσαι* for *καταπαυσάμενος*, *Hecub.* 912: ἴτιγς for ἰπείγου,

Orest. 789: ἴγυει for ἰγίρου, Iph. A. 624. See Porson, Orest. 288: and Dr. Monk, Alcest. 922. See Matthiæ, p. 721. § 496. See, also, 355 b.

581 b. *It is not (πρὸς) the duty or custom of a wise healer, (Θροῦν ἰατρὰς) to mutter incantations over a wound, which (τομῶντι) requires cutting. Πρὸς, the duty of.* See note 319 b.

582. That sickness could be healed by incantations or magical song (ἰπαιδὴ or ἰατρὴ) was a general opinion of Greeks and Romans: Τὸς μὲν μαλακαῖς ἰπαιδαῖς ἀμφίπων, Pindar, Pyth. 3. 91. (See Dr. Blomfield's learned note, on line 488, of Prometheus.) "Ipseque ter circum lustravi" (i. e. his sick mistress) "sulfure puro, | carmine quum magicopræcinuisset anus," Tibullus, l. 5. 11. "Sunt verba et voces, quibus hunc lenire dolorem | possis, et magnam morbi deponere partem." Horace, Ep. 1. 1. 34.—Πῆμα, any event that causes suffering, is here explained by τραῦμα, wound: which agrees with Vitruvius, as quoted by Barthius, Advers. l. 24. c. 9. p. 118.: "Si vulnus mederi oportuerit, non accedet Musicus." See Lobeck.

584 a. μ' ἀρίσκει: a diphthong cannot be elided before a short vowel (see Porson, Phœniss. 1230): the μ', therefore, is μὲ, not μοί; the verb ἀρίσκω being often followed with an accusative of the person, though usually with a dative: as ἤρισκιν κριταῖς, Ajax, 1243. Matthiæ exhibits examples, p. 533. § 383. See Dr. Monk, Hippol. 184.

584 b. γλῶσσα τεθηγμένη: so λόγους τεθηγμένους, Æsch. Prom. 319.

586 a. "Nil sciscitare: egregia res modestia est:" Grotius. Μὴ κρῖνι, do not interrogate: κρῖνω for ἀνακρῖνω, as Antig. 399. Trach. 195. 314. 388. See note 30 b.

586 b. σωφρονῶν here denotes not to be inquisitive: the (σωφροσύνη) sober conduct of a woman, chiefly consisting (says Suidas) in not prying into the actions of her husband.

587 καί σε πρὸς, &c. In the form of obtestation, the pronoun σε is often inserted between the preposition and the noun:

(see Monk's learned note, Hippol. 603.) as, μὴ πρὸς σὲ τοῦ σπείραντος ἀντομαι Διὸς, Alcest. 1117. Lydia, dic, per omnes te Deos oro, Horace.

588 προδοῦς γίνῃ for προδοῖς, do not desert or abandon us. (See note 347). The Latin prodo is used in the same sense. (See Dr. Monk, Alcest. 203).

590 Ἄρκιῶν is used for ἰπαρκίῶν, βοηθεῖῶν, ὑπηρησιῶν, præstare. Οὐ κάτοισθ' (for γνώσκεις, ἐπίστασαι) Dost thou not know that I am no longer a debtor to the gods, ἀρκίῶν (τινὶ or σοὶ being understood) so that I should assist thee. i. e. 'In vain dost thou implore me, by the gods, who have not so well deserved of me, that, on their account, I should render assistance to any one.' (Hermann.) Ὄσσι is understood before ἀρκίῶν.

Brunck understands μοὶ after ἀρκίῶν, and refers to the gods the act of assisting: "Dost thou not know, that I am no longer a debtor to the gods, with regard to any assistance from them?" i. e. "I consider myself a dead man;" a deceased being poetically said 'not to owe any thing to, or released from obligations to,' the heavenly gods, as he now belongs to the jurisdiction of the Di Inferi. Thus Virgil: "Nos juvenem exanimum, et nil jam cælestibus ullis | debentem, vano mœsti comitamur honore," Æn. xi. "Nil mihi cum Superis: explevi munera vitæ," Maximianus, Eleg. v. 231. Hence Tecmessa subjoins, Speak words of better import; allusions to death and Tartarus being 'mala ominata verba.'

592 Θροῖς. Θροῖω, loquor. See Dr. Blomfield, Prom. 628.

593 οὐ ξυνίξεσθ', "Will ye not shut her up in the tent?" Ajax addresses his attendants or the Chorus. (Ξυνίξετε, ἀποκλείετε, Suidas.)

594 μῶρα (i. e. μωρῶς) φρονίς, i. e. εὐήθης εἶ, Suidas: Thou seemest to me to be silly (or infatuated) if thou purposest now to discipline (i. e. correct, train) my native (ἧθός) disposition. Ajax alludes to his inflexibility of character; see line 548. Ἥθος settled state of mind or body; genius, character.

Ajax and Tecmessa quit the stage.



597 a. *ναίεις* for *ναίη*, *art situated*: so Homer, *Οἱ δ' ἐν Δουλιχίῳ, Ἐχινάων θ' ἱεράων | νήσων, αἷ ναίουσι* (i. e. *ναίονται*) *πίεην ἀλός* Ἡλίδος ἄντα, Π. β. 626. *Ναίω* seems often used as a stronger word for *ἵστί*; Œd. C. 118 and 137. The similar word *οἰκίω* is used by Xenophon in a similar sense: *πλείστα πόλις περὶ τὴν ὁμισίραν οἰκοῦσι*, E. 7. 1. 2.

597 b. *Ἀλίπλαγκτος*, literally, *wandering in the sea, floating*, seems to be used as a general epithet for islands, the sense of the word being taken from the former part *ἄλι*, *maritime*; see note 232 b. Hermann prefers *ἀλίπλακτος*, *beaten or dashed by the sea*: so Æschylus, *Θαλασσοπληκτον νῆσον Αἴαντος*, Persæ, 312.

598 *περίφαντος*: *conspicuous on all sides*.

599—608 “*But I, unhappy wretch, am (μίμνω) lingering, (παλ. ἀφ' οὗ χρόν.) this long time, in the Trojan meadows, μήνων ἀνήριθμος, through innumerable months, τρυχόμενος worn out, αἶν ἐνώμα χρέων by the continual lapse of time; having the gloomy fear or expectation that I shall soon (ἀνύσιω) complete my course to the (ἀπότροπον) hateful and (αἰδηλον) destructive Pluto.*”

600 *παλαιὸς ἀφ' οὗ χρόνος* used for *ἐν πολλοῦ χρόνου* or *χρονίως*, *for a long time past*: i. e. *ἵστί παλαιὸς χρόνος, ἀφ' οὗ μίμνω*, &c.—*Καὶ οὐ πολὺς ἐξ οὗ χρόνος ἐς τοὺς ἰφθίους ἰγγιγραμμένον*, Dion, Cass. 45. 38. *Διακαῶς δὲ αὐτῆς ἐξᾶ πολὺς ἐξ οὗ χρόνος*, Alciph. III. 8. See *Lobeck*, p. 309.

602 *λειμωνία ποία*, literally, “*grass belonging to a meadow*,” i. e. *grassy meadow*. Erfurdt reads *λειμωνίδι*: so Dionysius Periegetes, *λειμωνίδος ἀνθισσι ποίης*, 756. Hermann reads *λειμωνία ποία μὴ | λων, ἀνήριθμος αἶν ἐνώμα | &c.*; but would wish to substitute *λειμώνι ἄποινα, μήνων ἀνήριθμος, &c.* *Ego autem miser diu est ex quo Idæa pratensis præmia exspecto, mensium innumerabilis, semper præpete tempore cruciatus. Ἴδαία λειμώνια ἄποινα* intellige ‘*præmia commorationis in prato Scamandriō*,’ in quo secundum Homerum pugnabatur, i. e. ‘*eversionem Trojæ direptionemque.*’

603 For Brunck’s reading *μήλων* Elmsley suggests *μίλων*, ‘*belonging to,*

‘*conversant with,*’ ‘*dwelling among.*’ Critics much disagree in arranging this passage. *Μήνων ἀνήριθμος, mensium innumerabilis* is the conjecture of Hermann: so *ὦν πόλις ἀνήριθμος ἔλλυται*, Œd. R. 179. *Ἀνήριθμος θρήνων*, Electr. Soph. 232. *Χρόνον ἡμερῶν ἀνήριθμον*, Trachin. 247.

604 *ἐνώμα*, (*ὁ παλῶς μεριζόμενος εἰς τέσσαρας ἔρας*, Schol.) *equally divided, well-regulated*: Brunck. *Ἐνώμας* Doric for *ἐνώμος*. Another scholiast explains *ἐνώμος* by *εὐκίνητος*, *easily moved, or revolving*.—Hermann reads *ἐνώμα*, that there may be a closer connection with the supposed root *νωμάω*: *νωμάω* being often used in the sense of *to move, put into motion*. Thus Aristophanes terms the sun *ἰππονώμαν*, Nub. 567. *Κόραξ ἐκ αἰθέρι νωμών*, Archias, Epigr. (See *Lobeck’s* note.) Virgil, perhaps, alludes to this passage: “*fracti bello fatisque repulsi,—tot jam labentibus annis,*” Æn. 2

607 a. *ἀνύσιω τὸν Ἄϊδαν*: i. e. *ἀνύσιω (ὀδὸν or δρόμον εἰς) τὸν Ἄϊδαν*. So Euripides, *ποτανοὶ δ' ἤνευαν τὸν Ἄϊδαν*, Supplices, 1174. See *Bos*, word *ὀδός*. *Ἄνύσιω* is the Attic form for *ἀνύω*, *Porson*, Phœniss. 463.

607 b. *Ἀπότροπον, hateful, detestable*. (Brunck): *ὅ τις ἂν ἀποτρέποιτο*, Hesych.

608 *αἰδηλον*, (*ἄδηλον, ἀφανὲς*, Hesychius) *obscure*: or (*ἀφανιστικὸν*) *destructive, fatal*. See *Heyne*, Π. β. 455.

610 *Ἐφιδρος*: *The ephedrus was the person who, in the public games, sat by for the purpose of engaging (if the judges deemed it necessary) with the victorious combatant. This was a great advantage to the ephedrus, who, being fresh and in full strength, had to encounter with one already wearied in conquering his former antagonist. In allusion to this circumstance, the Coryphæus says, “I am struggling with a longing regret for my native Salamis, and with the expectation of death on a foreign shore: if I conquer these enemies, I have a new antagonist in the frenzy of Ajax.” The passage may therefore be Englished, “And moreover the incurable Ajax remains as my (ephedrus) last and greatest of calamities.”* (See *Potter*, G.

A., end of chap. 22, book 2; and Dr. Blomfield, Choephoroi, 853.) \*Ἐφιδρός is often extended to mean *adversary in general*; and, more especially, an *insidious enemy*, or one who is lying in ambush.

611 ζύναυλος, i. e. σύνοικος, one who sojourns in the same tent or house, an inmate. Sophocles is fond of applying this idiom to calamities which, by their perpetual presence, seem to reside (as it were) under the same roof: κηλὶς κακῶν ζύνοικος, Œd. C. 1133. Κακοῖς ἰνναίοντα, Philoct. 472. \*Ἀχθῆι ζυνοικεῖν, 1168. See note 503 c.

615 φρενὸς οἰσβάτας, (οἶος alone, βόσκω I feed) ἀντόγνωτος, feeding his own thoughts apart, i. e., obstinate, inflexible, self-willed. The metaphor is taken from a sheep, which, having wandered from the flock, is grazing by itself.

Brunck reads οἰσβάτας, and interprets it by "having wandered from his right mind."

617 εὔρηται (γιγίνηται, Schol.) is found, proves, is; a stronger word for ἴστί.

618 Two genitives sometimes refer to the same noun: see Matthiæ, § 314. Thus χερῶν and ἀριτᾶς refer to ἔργα: "deeds, performed by his hands, (and) of the greatest valour." See note 53 a. Erfurdt construes χερῶν after ἀριτᾶς; ἔργα μεγίστας ἀριτᾶς χερῶν.

620 a. ἴππειν, have fallen to the ground, have lost efficacy, are disregarded. The contrary form is used by Virgil: "Et bene apud memores veteris stat gratia facti," Æn. 4.

620 b. ἀφιλα, thanklessly received, παρ' ἀφίλοις by the thankless (and) infatuated Atridae. 'Ingratus' has a similar double sense, unwelcome to, thankless for. So ingrata pericula, 'dangers, for which we receive no thanks.' See note on line 522.

620 c. ἴπισ' ἴπισι: the repetition of the same word conveys a greater degree of force and πάθος. Euripides is fond of this repetition: see Major's Hecuba, 897. See Ajax, 627. 925. 1205.

621 μελίαις, (ματαιαῖς, Hesych.) in-

fatuated, wretched. So miser is a term of reproach in Latin.

622 που the enclitic usually denotes an indefinite place, some place, somewhere or other; as ἀλλά που ἐν μεγάροισι, Il. ε. 193. Hence it is applied in a conjectural sense, and may often be Englished by perhaps, probably, if I mistake not. (See Vigerus, p. 146.)

623 a. \*Ἐντροφος, possessed of, or labouring under. (See 503 c.)

623 b. παλαιᾷ ἡμέρᾳ length of days, or protracted life. Παλαιᾷ σ' ἡμέρᾳ προσενίπω, Rhesus, 390. For ἡμέρᾳ, in the sense of βίος life, see Musgrave, Phœniss. 550.

624 λευκῷ, gray, hoary. So Euripides, λευκόχροα κόμαν, Phœn. 333.

626 φρενομόρως νοσοῦντα is labouring under an insane mind; Μόρος often denoting *malady* or *perdition*. The scholiast explains φρενομόρως by μανικῶς, φρενοβλαβῶς: φρενοβλαβῆς is used by Herodotus for mad, insane.

627 a. Hermann and the Scholiasts understand οὐκ before αἴλιον: as οὐκ αἴλιον, οὐδ' οἰκτρᾶς, &c. Instances of a similar ellipsis may be found under the words οὐδὲ, οὔτε, Bos, p. 485. So Thucydides, Αἱ φοίνισσαι νῆες, οὐ δὲ ὁ Τισσαφίρνης, viii. 99 (see Duker's note). \*Ἐντιρον δὲ ἐν αὐτῇ, οὐδὲ ἤπαρ φαίνεται, Lucian, Ver. Hist.

627 b. Linus is stated by Diodorus Siculus to have been the inventor of melody among the Greeks. He is said to have been the master of Orpheus and Thamyras. The strain, called *Linus*, seems to have been melancholy and plaintive; and hence to have designated any mournful dirge. See Dr. Blomfield's learned note, Agam. 119.

629 — 631 Δύσμορος, The unhappy woman shall send forth, (οὐκ understood) not the (αἴλιον) usual dirge, nor the (γόν) plaintive song of that sad bird the nightingale; but she shall (θρηνήσει) mournfully utter shrill-toned (ᾠδὰς) wailings, i. e. "her complaints shall not be regulated and musical as dirges or the soft song of the nightingale; but immoderate, excessive, and harsh." Αἴλιον sc. ὕμνον.

628 ἀηδοῦς: ἀηδῶν, gen. ἀηδοῦς is the

Attic form for ἀηδῶν, ἀηδόνας: see the note of Valckenaer (Phœniss. 458), who enumerates other words used in a similar manner; as γοργῶν, γοργούς; εἰκῶν, εἰκούς; χελιδῶν, εἰδῶν, &c. &c. for γοργῶν, ὄνος; εἰκῶν, ἔνος, &c. &c.

Τίς ἄρ' ὄρνις, ἢ δρυὸς ἢ | ἐλάτας ἀπροκόμοις  
| ἀμφὶ κλάδαις ἰζομένα, | μονομάταρος ὀδυρ-  
μοῖς ἰμοῖς | ἀχῆσει ξυμφόδες; Phœniss. 1530.  
"Ἐνθ' ἀλίγεια μινύρεται | θαμιζουσα μάλιστ'  
ἀηδῶν | χλωραῖς ὑπὸ βάτταις, Œd. Col.  
671. 'Ἄλλ' ἐμὲ γ' ἀστονόισσ' ἄραριν φρένας  
| αἶ Ἴτυν ὀλοφύρεται, | ὄρνις ἀτυζομένα, Διὸς  
ἄγγελος, S. Electr. 147. Σὲ τὰν ἐναυλείοις  
ὑπὸ δειδροκόμοις | μουσεῖα καὶ θάκουσ ἐνίζου-  
σαν ἀναβοάσω, | σὲ τὰν ἀοιδοτάταν ὄρνιθα  
μελωδὸν | ἀηδόνα δακρυόισσαν, Helena,  
1106. 'Ὡς δὲ τ' ὀδύρεται ὄρνις ἐπὶ σφετέρωσι  
νεοσοῖς | ὀλλυμένοις, οὓς τ' αἰνὸς ὄφιν ἔτι  
νηπιάχοντας | θάμνοις ἐν πυκνοῖσι κατεσθίει  
&c. Moschus, Idyll. 4. 21. 'Ὡς δ' ὅτε Πανδα-  
ρίου κούρη, χλωρηῖς ἀηδῶν, | καλὸν αἰεῖδῃσιν,  
ἴαρος νέον ἰσταμίνοιο, | δειδρῶν ἐν πετάλοισι  
καθεζομένη πυκνοῖσιν, | ἦτι θαμὰ τρωπῶσα  
χίμυ πολυχηρία φωνῆν, | παῖδ' ὀλοφυρομένη  
Ἴτυλον φίλον, Odys. τ. 520. "Qualis  
populea mœrens Philomela sub umbra |  
amissos queritur foetus; quos durus arator  
| observans nido implumes detraxit: at  
illa | flet noctem; ramoque sedens mise-  
rabile carmen | integrat, et mœstis late  
loca questibus implet:" Georg. iv. 511.  
"Non quæ verno nobile carmen | ramo  
cantat tristis aëdon, | Ityn in varios mo-  
dulata sonos:" Sen. Ag. 660. "Qualia  
sub densis ramorum concinit umbris |  
Daulias, absumti fata gemens Ityli:"  
Catull. 65. 13.

629 ἦσι. Bp. Blomfield considers this future as of rare occurrence: Sept. 863.

630 ᾠδὰς (as its verb αἰεῖδω) is used by catachresis, for 'ejulatus,' *wailing*: 'Ἀεῖδειν στονοῖν μέλος ἀμφὶ τεκούσῃ, Opp. Cyneg. ii. 363: and γόον ὕστατον αἰεδόντες, Id. 548.

631 χερόπληκτοι δοῦποι poetically for πλήγματα τῶν χειρῶν σὺν δούπῳ *resounding blows of her hands*.

632 ἐν στήροισι πει., tmesis for πεισοῦνται ἐν στήροισι. Πεισοῦνται agrees with πληγαί, implied in χερόπληκτοι: the nominative ἄμυγμα does not make literal

sense with πεισοῦνται; but the poets often use two or more nouns in construction with one verb, which strictly applies to one of them. 'Ἀρ' οὐκ Ἐρινὺς τοῦτ' ἐχάλκεισσι ξίφος, | κάκεινον (i. e. ζωστήρα) Ἄδης, Ajax, 1035. Οὗτοι πολλ' ἐπὶ τόξα ταῖσσι σιταί, οὔτε θαμναί | σφενδόται, Archilochus, apud Plutarchum, V. Thes. p. 3. A. (See Lobeck, p. 385). 'Ἐσθῆτα καὶ γλῶσσαν φορέουσι, Herod. 4. 106. Ξίφος ἢ βέρον ἐξάψει ἀμφὶ δέξην, Ion, 1082. Δίω αἰδέρα ἢ Ἄιδαν, Ajax, 1192. 'Ἄλλ' ἢ σπῆσιν, ἢ βαθυκαφῆ κόνι κρύψον νιν, Electra, 435. Matthiæ, § 612. p. 947. So the Latins: "alii naufragio, alii a servis ipsius interfectum eum scribunt," C. Nep. Hann. 8. 'Duces pictasque exure carinas,' Virg. "Illi florentissima, nos duriore, conflictati (fortunâ) videmur," Cicero x ad Att. 4. "Oculis, manibus, cruribusque defossis," Florus. 'Armis precibus exproscere pacem,' Æn. 3. 'Ipse Quirinali lituo parvaque sedebat succinctus trabeâ,' Æn. 7. 187. (See Grævius' note, Duker's ed. p. 629.) Other examples may be seen, in Sanctius' Minerva, vol. ii. p. 356. "See Pan with flocks, with fruits Pomona, crown'd." Pope.

634 a. κεύθων (i. e. ἑαυτὸν) for κεύθιμος. So κεύθει for κεύθεται, Œd. T. 968. Κίκευθεν, Electr. 868. Κεκευθότοι, Antig. 911. Κεκευθῶς, Septem, 585. [So πάλλω for παλλόμενος, Œd. T. 153. Κυκλοῦσιν for κυκλοῦνται, Trach. 130, and Electr. 1365.] Elmsley (Heracl. 778) asserts, that κεύθεμαι does not exist, and that κεύθω occurs in the active form only.

634 b. κρείσσων γὰρ (εἴη understood) for he would be happier, κεύθων (used for κευθόμενος) if concealed (i. e. withdrawn from human eyes) in Orcus:—i. e. 'it would be better for him, if he were dead.' So, Œd. T. 1368, κρείσσων γὰρ ἦσθα μηκίτ' ὦν, ἢ ζῶν τυφλός.—Elmsley prefers παρ' Ἄιδῃ.

635 νοσεῖν μάτην, (*temere morbo capi*, i. e. *delirare*, Hermann) is the same as νοσεῖν φρενομόρως, line 627, to labour under the malady of insanity. So Aristophanes, τί πέται: τί μάτην οὐχ ὑγιαίνεις; Pac. 95. Hermann prefers ὁ νοσῶν to ἡ νοσῶν.

637 ἦκων, being, used for γενόμενος: 60,

in Philoctetes, Οὗτος πρωτογόνων ἴσως | ἤκαστ' οὐδενὸς ὑστερος, 180.—“An Deus immensi venias maris,” Georg. 1. 29. “Gratior et pulchro veniens in corpore virtus,” Æn. 5. 344.

638 πολυπόνων, apparently used for the Homeric πολύμοχοι. Bp. Blomfield (Persæ, 325) renders it by *bellicos labores strenue subeuntium*.

639—640 no longer remains consistent in his (συντηρ. ὀργ.) natural habits (or disposition), but (ὀμιλιῦ ἱκτός) is beside or out of them, i. e. ‘is insane.’

639 Σύντροφος, what was brought up with us, instilled by nature, natural.

640 a. Ὀργή, though generally denoting violent passion, is often used for τρόπος, disposition, temper, natural manner or habit. So, ὀργὴν ὁμοίως, Ajax, 1153: ὀργὴν ἐμίμψω τὴν ἐμὴν, Œd. T. 337: αὐτόγνωτος ὀργὰ, Antig. 875. Ἀστυνόμους ὀργὰς, Antig. 355. See Duker, Thucyd. i. 130. Bp. Blomfield, Prom. 386.

640 b. Ὀμιλιῦ is a stronger word for ἱκτός εἶναι: ἱκτός, φρενῶν or ἑαυτοῦ being understood, is opposed to ἔνδον γενέσθαι, ἐντός ἑαυτοῦ or ἐν ἑαυτῷ γενέσθαι. This formula is illustrated by Bp. Blomfield, Choeph. 227.

641 The order of the words is, (τὸ) πυθίσθαι εἴαν δύσφορον (intolerable) ἄταν παιδὸς μένει σι: πυθίσθαι being the nominative to μένει.

644 Ἐβριψεν, hath possessed, i. e. ‘hath undergone.’ See note on line 503 c.

645 \*Τὶς αἰὼν Αἰακιδᾶν, any one of the Æacidae, used in periphrasis, for τὶς Αἰακιδᾶν: as βίον τοῦδε for τόνδε, Œd. C. 1353. Γίνῃ βροτῶν for βροτοί, Philoct. 173.

Ajax and Tecmessa enter.

646 ‘Humana longis cuncta curriculis dies | immutat: occulta aperit, et aperta occultit. | Nil non datum sperare: tandem evincitur | mens obstinata jusque jurandum Jovis:’ Stobæus, Grotii, p. 142.

647 κρύπτεται, middle voice; *hides within itself*, ‘conceals in its own bosom.’ Heath considers φανίνα as nominative to the passive verb κρύπτεται.

648 a. ἄεμπτον: unexpected. Χρημάτων ἄεμπτον οὐδὲν, οὐδ’ ἀπώμοτον: Archilochus “Ἐλπισθαι χρὴ πάντ’, ἐπεὶ οὐκ ἔστ’

οὐδὲν ἄεμπτον: Linus apud Jamblich. Vit. Pythag. p. 131. Οὐδὲν ἀπώμοτον οὔτι ἀνέμπιστον: Aristides, t. i. p. 478. (Lobeck.)

648 b. ἀλίσκται, conquered, taken (as it were) by storm.

649 a. δεινός, dread, solemn; from Homer, β. 755, ὄρκου γὰρ δεινοῦ, &c.

649 b. Ὀρκος is said by Porson to denote an oath by words; βωμός, by victims; πίστις, by right hands; Medea, 21.

649 c. περισκελιῖς, very hard, obdurate, inflexible, rigid: from σκίλλω, to dry up or render hard. See Lobeck, p. 316; and Gataker, M. Anton. pag. 153.

650 who, at that time, was vehemently obdurate; i. e. in reference to Tecmessa’s entreaties. Τὰ δεινὰ for δεινῶς: καρτερίω, to persevere, to hold out, to endure with an obstinate patience. Τότε is opposed to τῷ νῦν. Dr. Elmsley, Heracl. 1009.

[“Qui hucusque gravissima quæque pertuli; qui ad fortia obdurueram:” Bitterbeck. “Qui durus adversa quævis et acerba tolerabam, nec malis victus cedebam:” Jaeger.]

651 στόμα seems used in the sense of acies: I have been mollified as to my edge by this woman.

The general force of the comparison seems to be, that as iron or steel, by being dipped in water, becomes more supple, pliant, and elastic; so the rigid mind of Ajax had been mollified by the supplications of Tecmessa. In this sense, Statius says, “Ferrum laxatur in usus | innumeros, quod rostra liget,” &c. Achill. i. 429. (Lobeck.)

Βαφῆ σίδηρος ὡς will make sense, whether construed with ἑκαρτεῖρον or ἐθελύνθην, if what the Scholiast says be true, viz. that steel, in order to be hardened, was dipt in water; but in oil, to be rendered soft. So Pliny: “tenuiora ferramenta oleo restingui mos est, ne aqua in fragilitatem durentur:” H. N. xxxiv. 41. Hermann interprets the passage in reference to this latter mode of immersion. Erfurdt and Brunck construe βαφῆ σίδηρος ὡς with ἑκαρτεῖρον: I, who was lately firm and rigid, like steel dipped in water, &c. Musgrave thinks this to be the sense of the text; but willing to apply the simile

in reference to ἰθελύνθην, proposes ἀβαφῆς for βαφῆ: "ego utique qui mire durus et rigidus videbar, nunc velut ferrum immersionem non passum, aciem emollitus sum." "Aciem mihi molliri ac retundi passus sum: continuatur metaphora a ferro, aquis ut indurescat tincto, atque inde acie firmiore prædito, desumpta:" Heath.

Valckenaer supposes that Plutarch refers to Sophocles in the following passage:— εἶθ', ὥσπερ ὁ σίδηρος πυκνοῦται τῇ περιψύξει, καὶ δέχεται τὴν στόμωσιν, ἀνιδεῖς πρῶτον ὑπὸ θερμότητος, καὶ μαλακὸς γινόμενος, οὕτω τοῖς φίλοις διακεχυμένοις καὶ θερμοῖς οὖσιν ὑπὸ τῶν ἐπαίνων, ὥσπερ βαφῆν ἀτρέμα τὴν παρρησίαν ἐπάγειν, De Discrim. Amici et Adulat. p. 73. C.

654 a. εἶμι, used in a future sense, for πορεύσομαι: see Ajax, 810. and 1401. Œd. C. 503. 1352. Trach. 86. Phil. 132. 461. 1353. Electr. 475. So the compounds ἄπιμι, I will depart: Ajax, 1159. Œd. T. 229. Trach. 414. Philoct. 124. Πάριμι, I will enter, Helen. 459. Ἔσιμι, I will enter. Ἐπάνιμι, I will return, Trach. 643. (See Monk, Hippol. 804.)

654 b. παρακτίους, adjoining the shore: Ajax mentions the shore, implying that he was about to bathe in the sea, whose waters were considered most efficacious in removing (λύματα) impurities.

655 "Λῦμα piaculum: plerumque de sordibus dicitur:" (Dr. Blomfield.) Ajax alludes to the pollution, which he had contracted from the slaughtered herds.

656 ἱξαλιύσωμαι, avert from myself, I may avoid: from ἀλιύω, avert. Θειᾶς, Minerva.

657 a. ἀστιβῆ, not trodden, i. e. unfrequented.

657 b. κίχων: Dean Monk is of opinion, that the presents of verbs in ανω, as κινχάνειν (not κικάνειν), θινγάνειν (Ajax, 1410), τυγχάνειν, λαμβάνειν, μανθάνειν, &c., are derived, not from obsolete verbs, as κίχω, μάθω, λάχω, &c., but from the respective aorists θινγῖν, κικηῖν, τυχεῖν, λαβεῖν, μαθῖν, &c., with the insertion of ν or μ. See his note on Hippol. 1442. Dr. Blomfield, Choeph. 612.

658 a. ἔγχος, sword: So Ajax, 287. Œd. T. 1255. Antig. 1236. Trach. 1016.

1035. Eurip. Phœniss. 1423. Electra, 700.

658 b. Κρύψω: I will bury, as if a pollution to the eye of the sun, and of men. The ancients were accustomed to break, destroy, or remove from sight, whatever had been the instrument of crime. Hercules is represented as saying, 'Tibi tela frangam nostra; tibi nostros, puer, | rumpemus arcus, ac tuis stipes gravis | ardebit umbris,' Herc. Fur. 1230. The tree, from which any unhappy person had suspended himself, was cut down or burned.—"Si is homo qui devotus est, moritur, probe factum videri: ni moritur, tum signum in terram defodi:" Liv. 8. 10.

"Ajax, who is secretly resolved to destroy himself, announces his intention of burying the sword, in order to prevent the suspicions of his wife and friends: but the spectators plainly see his intent, by his industry to conceal it:" Franklin.

659 γαίας genitive in reference to ἱεῖα. See note 102 b.

660 σωζόντων, Attic for σωζόμενοι: Matthiæ, p. 281: so γιλόντων, 961.

661 Χειρὶ is used somewhat pleonastically with ἰδιζάμην: see note 310 b. So Homer, ἰδίξατο χειρὶ κύπελλον, Il. a. 596.

662 Ἐκταρος: see Iliad, η, 299.

663 κιδνόν τι, respectful token, honorable reward: as κιδνὸν χάριν in Pindar, Olymp. 8. 105. Κιδνός is here used in the sense of τίμιος: and is an Homeric word, formed from κίδω, the old form of κήδω. Dr. Blomfield, Septem, 62. The varied application of κιδνός is fully illustrated by Dean Monk; Alcest. 621.

665 Ἐχθρῶν ἄδωρα δῶρα, &c. "The gifts of an enemy are no gifts," i. e. fatal or treacherous gifts. So Euripides, Κακῶ πρὸς ἀνδρὸς δῶρ' ὄνησιν οὐκ ἔχει, Medea, 605. In a similar sense, Virgil, Æn. 2.; "timeo Danaos et dona ferentes."

The construction of δῶρα ἄδωρα is common among the Greek poets: as γάμος ἄγαμος, a fatal marriage; φίλος ἄφίλος, a treacherous friend; βίος ἀβίωτος, a life not worth living: ὕπνος ἄϋπνος, χάρις ἄχαρις, ἀπόλεμος πόλεμος, αἰκος ἰσοίκησις, &c. The Latins imitate this construction:

“ Jam lætus fratris non frater corde reliquit,” Theb. xi. 567. “ Funera Cecropiæ ne-funera portarentur,” Catull. 64. 82. “ Sed vera vetus est dictio, quæ munera | ab hoste damna nuncupat, nec munera :” Grotius.

666 “ In posterum Dis cedere immortalibus | discemus ergo, colere et Atridas duos : | nam principes sunt : obsequendum : quippe ni ? | cum valida rerum quæque et invictissima | cedant honori. Nivibus horrescens hyems | fruges ferenti tribuit æstati locum : | desurgit atro nox globo, cum candidis | veniens quadrigis lumen accendit dies : | gravibus procellis ventus agitatum mare | tandem remittit : ipse cunctidomus sopor | sua vincla solvit, nilque perpetuo tenet.”—Grotius, Stobæus, xlv. p. 171.

667 Ajax is here speaking ironically.

668 a. ὑπισπίον, *I must give way.* See note on line 853.

668 b. τί μή, ‘quidni, quippini :’ ‘why should I not yield?’ See note on 1010.

670 a. τιμαῖς, *the higher powers, constituted authorities, persons of rank.* In the same manner ἀρχαί is often used for ἄρχοντες : abstract for concrete.

670 b. Τοῦτο μὲν, *in the first place.* Τοῦτο μὲν and τοῦτο δὲ are used in enumerating ; τοῦτο is omitted before δὲ in line 672. See Hermann’s notes on Vigerus, § 15.

[(Διὰ) τοῦτο, *for this reason ;* Heath. (Κατὰ) τοῦτο, *in this manner, thus ;* Musgrave.]

670 c. υφροστιβῦς, *snow-heap’d, i. e. snowy :* see note on line 232 b : (διύγεις, Suidas) *rainy, damp.*

672, 3 *The dark orb of night* (periphrasis for Night or Moon), *ἰξίσταται removes out of the way for the cheerful day* (i. e. sun), (*ἄσσει*) *so as to kindle the light.*

672 a. αἰανὴς, *noxious, baneful.* (Dr. Blomfield, Persæ, 935). Suidas explains the word by σκοτεινὸς and ἀδιάλειπτος, *dark, perpetual.* In the latter sense, Hermann interprets it *wearisome, tedious,* as if from its length.

672 b. Κύκλος (*circle, orb*), is often applied to the heavenly bodies : ἡλίου κύκλος, the sun, Soph. Philoct. 815. ὦ κύκλοι, *O stars,* Philoct. 1354. So Virgil, “ætherios humero qui sustinet orbem,” Æn. 8. 137.

673 a. λευκοπόλῳ, *drawn by white horses.* So Æschylus, Ἐπί γε μὲν. τει λευκόπωλος ἡμίρα, &c. Persæ, 392. So Theocritus, λεύκωπος ἄως, xiii. 11. Διυκόπιτρος Ἀμίρα, Troades, 848.

673 b. Ἡμίρα is the dative in reference to the verb of “yielding, making room.”

673 c. Φλίγιω (*accendere*) is used transitively.

A similar sentiment to that, comprised in the preceding lines, occurs in the Phœnissæ of Euripides :

Νυκτός τ’ ἀφειγγὲς βλέφαρον, ἡλίου τε φῶς | ἴσον βαδίζει τὸν ἰνιαύσιον κύκλον, | κοῦδέτερον αὐτοῖν φθόρον ἔχει νικώμενον. | Εἰς ἡλίου μὲν νύξ τε δουλεύει βροτοῖς, &c. 555.

674 *ἰκοίμην, lulled, tranquillized, mitigated.* This effect of winds upon the sea is sometimes mentioned by other poets. “Quæ mare temperant, | impellunt animæ lintea Thraciæ,” Hor. Od. 4. 12. 1. “Lassatum fluctibus æquor | ut videre duces, purumque insurgere vento | fracturum pelagus Boream,” Lucan 5. 705. “Quum placidum ventis staret mare,” Virg. Ecl. 2. 26. “Qua non arbiter Adriæ | major, tollere seu ponere vult freta,” Hor. Od. 1. 3. “Placataque venti | dant maria,” Æn. 3. 69. “Placidi straverunt æquora venti,” Æn.

That winds should tranquillize the ocean, seems absurd. Bothe and Schaefer understand some such word as *ceasing*, i. e. “as sleep, *by ceasing*, unlooses those whom it had bound ; so violent winds, *by ceasing*, may be said to calm the waves, which they had raised.” So the Glossary, ἄημα, παυσαμίνη πνοή. “The lyric and tragic poets,” (says Heyne, II. X. 98 ; vol. 6. p. 25.) “often employ the defect or absence of a thing to denote the thing itself.”

Musgrave proposes λείων (*gentle*) for δεινῶν.

675 *iv δὲ, and moreover; in addition to or among these things.* Œd. C. 55. See Elmsley, Œd. T. 27.

677—683 “Quanto modestum sapere nos æquum est magis? | Expertus hominis quod sit officium scio: | odisse quamvis maxime infestum quasi | amare posses: rursus et amico obsequi, | tanquam reflexa temporum posses vice | odisse: quippe pluribus mortalium | parum esse fida statio amicitiae solet:” Grotius.

678 For *ἰγὼ δ'*, Boissonade reads *ἰγῶδ' crasis* for *ἰγὼ οἶδα*.

679 *ἰχθαρείος, to be hated:* as the tragedians use *ἰχθαίρω*, and not *ἰχθραίνω*; by analogy, *ἰχθαρείος* is preferable to Brunck's reading, *ἰχθραντίος*. (Porson, *Medea*, 555.)

680 *Φιλήσων, being likely to love.* Matthiæ, § 568. 1.

682 “Scipio negabat ullam vocem inimiciorem amicitiae potuisse reperiri, quam ejus qui dixisset, ita amare oportere, ut si aliquando esset osurus:” Cicero, *Laelius*, xvi. Κατὰ τὴν Βίαντος ὑποθήκην, καὶ φιλοῦσιν ὡς μισήσονται, καὶ μισοῦσιν ὡς φιλήσονται, Arist. *Rhet.* ii. 15. “Ἔστι γὰρ οὐχ ὑγιαίνοντων ἀνδρῶν, οἶμαι, οὐδ' ὅταν τινὰ ὑπειλήφωσι φίλον, οὕτω πιστεύειν, ὅστι, ἂν ἀδικεῖν ἐπιχειρῇ, τὸ ἀμύνεσθαι σφῶν αὐτῶν ἀφιέσθαι, οὐθ', ὅταν ἰχθρόν τινα ἠγῶνται, οὕτως αὐ μισεῖν, ὅστι, ἂν παυσάμινος βούληται φίλος εἶναι, τὸ ποιεῖν ἰξεῖναι ταῦτα κωλύσαι ἀλλ' ἄχρι τοῦ καὶ φιλεῖν, οἶμαι, χρὴ καὶ μισεῖν, μηδετέρου τὸν καιρὸν ὑπερβάλλοντας, Demosth. in *Aristocr.* Χρῆν γὰρ μετρίως εἰς ἀλλήλους | φιλίας θνητοὺς ἀνακίναςθαι, | καὶ μὴ πρὸς ἄκρον μυελὸν ψυχῆς | εὐλυτα δ' εἶναι στήρυθηρα φρενῶν, | ἀπό τ' ὄσασθαι, καὶ ζυντεῖναι: Hippol. 255.

683 *ἰταίρεια* is often used in the sense of *friendship*.

685 *διὰ τέλους, completely, wholly, fully;* to be construed with *τελειῶσθαι*. So *διὰ τέλους σοφοί*, Eur. *Hec.* 1183: *διὰ τέλους εὐδαιμονοῦν*, Eur. *Suppl.* 270. (Blomfield, *Prometh.* 280.) See note 822. Jaeger and Brunck take *διὰ τέλους* in the sense of *assiduously, constantly*, in construction with *εὐχου*.

687 a. *And do ye, O companions!*

*τιμᾶτε τὰδε perform these injunctions, or pay to me this respect, equally with Tecmessa.*

687 b. Τῆδε dative after *αὐτὰ*, a word signifying “equality, suitableness, resemblance,” &c. See Matthiæ, p. 538. Τὸν αὐτὸν χρόνον τῇ ἀρπαγῇ, “at the same time with the carrying off,” Herod. 3. 48. The Latins have the same idiom: “idem facit occidenti,” Horace.

689 Bishop Blomfield observes, that *μίλειν* signifies *curæ esse*; *μίλισθαι*, (middle,) *curam gerere*. *Prom.* 3.

Bothe reads *μίλειν μὲν ἡμῶν, οὐ νοεῖν δ' ὑπέρμειγα*, “nec tamen” (i. e. Teucer) “contristetur nimium.”

692 *σιωσμένον*: “The expression is ambiguous, and the sense left doubtful, on purpose to deceive the Chorus; who, misunderstanding Ajax, immediately on his leaving them, break out into a song of joy on his recovery. This gives time for Ajax to retire before the arrival of the messenger:” Franklin.

.. Ajax and Tecmessa leave the stage.

693 a. ἰφριζα (τὰς τρίχας ἀρδύει, Suidas) *my hair stands on end, I shudder.* The same sensation is mentioned by Euripides, as a symptom or effect of joy: *γίγηθα κρατὶ δ' ὀρδίουσ ἰφρίσας | ἀναπτήκα*, Helen. 640. “Lætusque per artus | horror iit,” Stat. *Theb.* i. 493.

693 b. *ἀνεπτόμαν*: Porson is of opinion, that the present *ἰπταμαι* is wholly unknown to the Attic writers, who use *πίτομαι* and *πίταμαι*: and in the 2<sup>nd</sup> aor. *ἰπτόμην* and *ἰπτάμην*, of which the former is the more usual. See Dr. Blomfield, *Prometh.* 115: and Matthiæ, vol. i. p. 351. § 241.—*Ἀναπίτομαι, I fly upwards; as if winged with joy.* “Ἐρωτι (ἔρωτι, φιλία, Hesych.) *from the feelings of friendship:* Musgrave.

‘*Erigor cupidine,*’ Brunck. ‘*Excitor impetu Bacchico;*’ Billerbeck. ‘*Cupidine sc. saltandi,*’ Bothe.

695 a *ἀλίπλαγκτος, wandering over the sea.* The origin of this title is obscure. Suidas suggests that Pan was so named, either because he assisted the Athenians in a naval battle; or because he caught the giant Typhon or Typhæus

in a *net*; or because he is reverently worshipped by *fishermen*; or because he was enamoured of the nymph *Echo*; and what abounds in echoes more than the *ocean*?—Lobeck supposes, that Pan, from being fond of playing amid the solitude of the sea-shore, began to be called ἄκτιος and λιμενίτης. The poets represent Pan as fond of dancing on the sea-shore with the sea-nymphs: so Ausonius; “Hic ego et agrestes Satyros, et glauca nitentes | Naidas extremis credam concurrere ripis, | capripedes agitat cūm læta protervia *Panas*.” Mosella, 170. So Æschylus; Νῆσός τις ἔστι πρόσθε Σαλαμῖνος τόπων, | βαιὰ, δύσορμος ναυσίν, ἦν ὁ φιλόχορος | Πᾶν ἱμβατεύει, ποντίας ἀκτῆς ἔπι: Persæ, 453. Ἀλίπλαγκτος (*sea-traverser*) is an appropriate epithet for Pan, in the mouth of the Chorus, who, being natives of Salamis, knew his partiality to the neighbouring island Psyttalea. (See Dr. Blomfield, Persæ, 453.) Hermann joins the words ἀλίπλαγκτε φάνηθι, *come hither across the sea*.

695 b. Κυλλανίας: Cyllene, a mountain of Arcadia, over which country Pan presided.

‘Come from the Cyllenian snowy rocky cliff:’ for several epithets to one noun, see note 135 b.

696 χιονόκτυπος, *snow-struck*, i. e. *snowy*: (see note 232 b.)

697 διράδος:—ὅς πάντα λόφον νιφόντα λίλογχε, καὶ κορυφὰς ὄρειων, καὶ πετρήντα κάρηνα: Homer, in *Pana*, 6.

698 a. χοροποιός, *former of the dance*. Æschylus terms Pan φιλόχορος. See Dr. Blomfield, Persæ, 454.

698 b. Pan is here termed ἄναξ Θεῶν, in the same style of reverence which is paid to any other god, when more especially invoked. Thus Pindar styles him χορευτὴν τιλειάτατον Θεῶν, fragm. Parthen. So Æschylus, Τύχα προφειριστάτα Θεῶν.—Θεῶν ἄνασσα is applied to Diana, Iphig. Aul. 1523. Apollo is styled *summus Deorum*, Æn. xi. 785.

699 a. Νύσια, *Nysian*: a species of dance in honour of Bacchus, who was educated at *Nysa*.

699 b. Κνώσι, *Cretan*: a species of

dance used by the Corybantes, the Priests of Cybele. They passed from Mount Ida into Crete, and had a solemn annual festival at Gnosus.

699 c. αὐτοδαῖ, *learnt without the aid of a teacher*; i. e. from Pan’s natural aptness for dancing.—[Not communicated by rules of art, i. e. simple, unconstrained: Billerbeck. *Of thine own invention*: Bothe.]

700 ἰάψης (ἱμβάλης, Gl.) used in the usual sense of *throw, cast*; in reference to the projection of feet in violent dances, which require intense exertion. Ὁρχήματα is a bold, but poetic, substitution for πόδας.—For ἰάψης, Musgrave proposes δάψης, ‘*pernectas choros*.’

701 νῦν, emphatically, *now at length*, after the change in the gloomy resolves of Ajax.

703 Apollo is invoked, not merely as an Avernuncus, but (like Pan) as being a φιλόχορος Θεός: “*Delum (ὁ Δάλιος) maternam invisit Apollo, | instauratque choros*,” Æn. 4. 145.

704 εὐγνώστος, *easy to be known or discerned*, i. e. *visible, manifest*. As the gods withdrew from visible intercourse with men in proof of their anger against human enormities; so to re-appear in a clear distinguishable form might be considered as a mark of returning favour: this interpretation makes εὐγνώστος accord with εὐφρων in the following line. (See Catullus, 64, 385.) So, Ὀπόλλων οὐ παντὶ φαίνεται, Callim. in Apoll.—Or, *easy to be known*, being remarkable for beauty; i. e. *beautiful*: Billerbeck.

“Lego εὐγνώστω Σύμοι, ut bene se notum Apollini prædicet Salaminius, quòd in Delum missæ interfuerit *Διωρία* Atheniensium, quæ splendidissima solebat esse: nam Atheniensibus annumerantur Salaminiū, v. 202. Ut igitur deputatione, tanquam beneficio, devinctus erat Phœbus, ita ut sibi invicem propitius sit, jure suo precatur Chorus:” Bothe. Hermann has not any stop after εὐγνώστος.

705 εὐφρων propitious. Διὰ παντός (i. e. χρόνου) *always, to the very end*. See Br. Blomfield, Choeph. 1006.



706 "Ἄρης (λύσσα, μανία, Schol.) "Mars, (i. e. madness, frenzy) hath dissolved the grievous affliction from the eyes," i. e. of Ajax.—Τὸ μαχητικὸν ἐν ἡμῖν καὶ θυμοειδὲς Ἄρην πεπλησθαι νομίζουσι: Plutarch. Amator. t. ii. p. 757. B.—"Ἄρησιν τὸν θυμὸν ὀνομάζουσι, Theodor. Therapeut. Diss. iii. p. 772. tom. iv. ed. Schulz. "Fervorem, quo animus excandescit, excitaturque ad iram, et nonnunquam ad temporalis furoris excessum, per quas res etiam bella nascuntur, Martem cognominaverunt:" Macrob. Saturn. lib. i. c. 19 It appears from these passages, that ἄρης is used to denote the irascible, contentious, insane part of a man's disposition.. Ἄρης may be said to have, in consequence of departing, this favourable effect on Ajax, as the violent winds are said, in line 674, to compose the sea, in consequence of their ceasing to blow. (Lobeck, Erfurdt.) Ἄπ' ὀμμάτων: as if the ἄρης had been diffused over the eyes, as a cloud.

The sentiment in this line, according to Jaeger, is, "Mars hath now discarded from his own eyes all former severity, and has assumed a more cheerful look;" i. e. "war has become less grievous and irksome to us, since our master Ajax is restored to his reason."

"Ἐλυσε γὰρ αἰνὸν, the former reading of Brunck, has been altered into ἔλυσεν αἰνὸν, in order to expel the anapest. Porson considers an anapest to be admissible in the first foot only, and in the case of a proper name. Elmsley (Œd. C. 371.) does not accede to this metrical law.

708—710 O Jove, λευκὸν the bright, and εὐάμειρον happy day, πάρα is present, (ᾧσσι) πηλάσαι so that I may approach the fleet, &c.; i. e. "we may now again mingle freely and safely with our brother-Greeks, and apprehend nothing from their indignation, since Ajax hath professed himself willing to appease the gods by religious rites."

[Πάρα πηλάσαι for πηλάσαι, Lobeck. "Præsto est lux candida fausta, ut accedat," i. e. "mox accessura est, ad celeres pontivagas naves:" Heath.]

708 b. Λευκὸν (fair, serene, bright, white) when applied to φάος, corresponds to the Latin candidus: as "candidi soles," Catull. 8. 3. Λευκὸν ἡμαρ, Persæ, 306. Λευκὸν εὐάμειρον φάος is a periphrasis for λευκὴ ἡμέρα.

709 The verb πηλάζω or πηλάω is often followed by a genitive.

711 λαθίπρονος, forgetful of pain.

712 a. πάνθ' ὄντα, observed with all kinds of sacrifices; (πανσίβαστα, Suidas) i. e. "most venerable, most sacred."

712 b. εὐνομία (for εὐσέβεια), piety, strict observance of religious ceremonies.

714 "Mighty time consumes, wastes (or causes to wither or fade) all things," as at present, the resentment of Ajax 'Quæ cuncta vastat, magna vis est temporis:' Stob. Phys. tit. ii.

After μαραίνει, occur the words εἰ καὶ φλίγει, which Heath, Brunck, and Porson, deem spurious. Erfurdt arranges the passage in one line, thus:

Πάνθ' ὁ μέγας χρόνος μαραίνει εἰ καὶ φλίγει  
Hermann thus:

Πάνθ' ὁ μέγας χρόνος μαραίνει  
εἰ καὶ φλίγει.

He supposes that this reading will better maintain the antithesis between μαραίνει (extinguishes) and φλίγει (kindles); and that some corresponding words have been lost from the strophe.

715 a. ἀναύδατον, unutterable, strange (Brasse); (ἀνέλπιστον, Suidas) not to be expected, as being strange.

715 b. Hermann and Lobeck prefer φατίσαιμ' το φατίζαιμ'.

716—18 "εἴτε since, Ajax has (ἐξ αἰλπτων) unexpectedly, (μισανεγνώσθη) been brought into another mind, (θυμοῦ τ') both from his wrath against the Atridae, and from his violent strife."

716 a. εἴτε since, quandoquidem: See Dr. Brasse, Œd. C. 84.

716 b. ἐξ αἰλπτων unexpectedly, adverbially. So ἐξ ἀπροσδοκήτου, unexpectedly. Ἐκ προσηκόντων, &c.: Matthiæ, p. 881. See note, 971 b. Brunck takes αἰλπτων as an adjective agreeing with νεκίων, from irreconcilable quarrels; quarrels such as no one could expect to be made up.

717 μεταγνώσθη, has altered his sentiments or opinion.

Μετὰ, in composition, designates change and inversion: as μεταμανθάνειν ὕμνον, μεταρμόσαι τρόπους. See Dr. Blomfield, Agamem. 214.

718 Θυμοῦ Ἀτρείδαις (unanimosity against the Atridae) has the same construction as Κάδμω παλαιῶν Ἄρειος ἐκ μηνιμάτων, Phœniss. 948. Ἐγκλημα Ἀτρείδαις, Philoct. 323. So θυμοῦσθαι τινι. Brunck reads θυμόν. Lobeck reads θυμῶν irarum, and considers αἰλπτων in the sense of δεινῶν, as agreeing with θυμῶν. Bothe writes θυμῶν τ' Ἀτρείδαις, μεγάλας τε νικῶν, "qui Atridis irascebatur, vehementerque rixabatur."

719 τοπρῶτον, "principally, before everything else." Schaefer.

Musgrave and Hermann read, Ἄνδρες, φίλον τὸ πρῶτον, &c., "I will, in the first place, announce what will be welcome intelligence;" as if heralds are accustomed to state first what would conciliate their hearers by being gratifying to them. See Eurip. Electra, 230: and Œd. T. 958. See also, Br. Blomfield, Agam. 605. Bothe reads ἄνδρες φίλοι (τὸ πρῶτον ἀγγεῖλαι θέλω), i. e. (quod primum nuntiare volo) &c.

721 Στρατήγιον, camp; Attic word for στρατόπεδον.

722 a. κυδάζεται (ὕβριζεται, Suidas) is reproached, reviled. The word, in this sense, occurs in Apoll. Rhodius; ἢ μάλα δή με κακῶ ἐκυδάσσαο μύθῳ, 1337.

722 b. Ἀργείοις for ὑπὸ Ἀργείων. See note, 539.

723 Στείχοντα πρόσωθεν, e longinquo proficiscentem. (Heath.)

725 a. ἤρασον (ἔκρουον, ἔπληττον, Suidas), they assailed, struck him with reproaches. ἤρασον κακοῖς, Philoct. 374. Αἰσχροῖς ἐξαράσσειν, Aristoph. Nub. 1377. Ἀράσσω, pulso, ferio: so the Latins; 'pulsari crimine,' Claudian; 'pulsare Jovem vocibus,' Seneca. 'Verberavi te convicio,' Cicero. 'Verbera linguæ,' Horace.

725 b. οὔ τις ἔσθ' ὅς οὐ sc. ἤρασει. So the Latins, 'nemo non,' every body.

726 Schaefer and Elmsley prefer στρατῶ, in reference to the ἐπὶ in ἐπιβουλιτοῦ. See Matthiæ, p. 450.

727 a. ξύναμιον, the brother. Ἀποκα-

λοῦντις plural, in reference to the plural meaning of τίς. See Vigerus, cap. 5, sect. 1. Ἀποκαλίω is used in a bad sense: as ἀπεκάλου ἀλάζονα, Aristid. t. ii. p. 383.

727 b. Brunck and Schaefer understand λίγοντις before ἀρείσει: exclaiming, that he (Teucer) could not ward off from himself the not being stoned. The whole circumstance, in line 728, may represent the objective case after ἀρείσει.

Camerarius and Heath apply this stoning to Ajax. "Ut in illo non satis praesidii sit futurum, quo minus saxis totus laceratus ipse (Ajax) moriatur."

728 καταξανθείς: ξαίνω, literally, to tease or card wool, is, with its compound καταξαίνω, applied to whatever tears or consumes mind and body. (See Dr. Blomfield, Agam. 190; and Elmsley, Medea, 998.) Δακρύοις καταξανθείσα, Troades, 509. Πίτρησι καταξανθίσεις, Supplices, 503. Κραῖθ' ἱκατὸν πίτρησι ξαινόμενον, Oppian. Halieut. iii. 23. Κατιξάνθη πόνοις, Medea, 1026. Πᾶς, wholly, entirely.

730 διαπικραιώθη (διυλκυσθη, διήλθε, for ἰγυμνάθη, Suidas) were wholly drawn out, had entirely come forth: εἰ γὰρ μὴ εἰς πέρας ἰλκυσθῆ, οὐκ ἔξέρχεται, Schol.

731 δραμοῦσα τοῦ προσωτάτω: as ἵναι τοῦ πρόσω, Xen. Anab. i. 3. The dispute ceased, after having proceeded to the greatest height. This ellipse may be explained by δραμοῦσα [δρόμον] τοῦ [τόπου ὄντος] προσωτάτω. See Bos, p. 500.

Musgrave conjectures Λήγει δ' ἔρει, δραμοῦσά τοι προσωτάτω: "cessat autem contentio, cum longissime sane (τοι) processisset." Heath reads, προσωτάτου: "quievit tamen contentio ingravescens infra extrema, priusquam ad extrema deventum esset."

732 ξυναλλαγῆ: Ἄνδρῶν γερόντων ἐν ξυναλλαγῆ λόγου is the same as τῶν γερόντων συναλασσόντων αὐτοὺς διὰ λόγων, the aged pacifying them by persuasive words: Hermann. So Euripides Διὰ δόρυς εἶπας, ἢ λόγων ξυναλλαγαῖς, Suppl. 612.

734 Johnson prefers δοῦλον λέγειν: but the messenger appears rather to be a soldier than a slave.

735 a. Φροῦδος [ὁ πρὸ ὁδοῦ γινόμενος] for ἄχιστο, he has gone out. Damm derives

φροῦδος from πρὸ οὐδοῦ, 'one who is without the threshold.'

735 b. Very often the verb εἶμι is wanting, especially with φροῦδος: φροῦδος πρίσβυς, φροῦδοι παῖδες, Hecuba, 163. Matthiæ, p. 442. § 305.

736 ἰγκαταζεύξας, (συνθεῖς, συναρμόσας, Suidas): *adapting new counsels to new dispositions: i. e. having become submissive towards the gods, he has now gone forth for the purpose of praying to them.*

738 Βραδείαν poetical for βραδύνων or βραδύτερον, *too slowly.*

740 a. Χρεία, *negotium, officium.*

740 b. ὑποσπανίζομαι, *to feel some degree of want; simply, to be in want or penury: See Dr. Blomfield, Persæ, 495.*

*What part of this business is defective? "Quid vero est, quod ad istam rem desit et desideretur?"* Steph. Thes. 8555 A.

Hermann interprets this line by "What part of this affair has been done *too sparingly?* i. e. *too tardily.*" He refers to Æsch. Choeph. 575: φόνου δ' Ἐρινύς οὐχ ὑποσπανισμένη.

741 a. Ἀπηῦδα μή: see note 96.

741 b. ἔνδοθεν στίγης for ἐκ στίγης, *from within the tent.* So Plautus; "intus proferto pateram foras;" Cist. 2. 2. 137. Ἐνδοθεν (ἔντα) στίγης, *si domi adhuc esset:* Billerbeck.

742 a. Παρήκειν, for ἤκειν, compound for simple.

742 b. Πρὶν τύχη: "The tragedians often join πρὶν with a subjunctive, without the ἄν, which is required in familiar language:" Porson, Medea, 222. So, πρὶν τις ἐκβάλλη, Ajax, 965. Πρὶν μισθῆ, Alcest. 865: See Monk, ad locum. Elmsley, Medea, 215. Professor Scholefield, Medea, 222.

743 πρὸς τὸ κέρδιστον γνώμης for πρὸς τὴν κερδίστην γνώμην, *betaking himself to the most advantageous counsel.* See note 53 b.

744 a. καταλλάττομαι πρὸς τινὰ or τινί, *reconcilior, redeo in gratiam.*

744 b. Χόλου (the enmity or anger of Ajax towards the gods) is governed by ἀπὸ understood: Musgrave refers χόλου to ἔνικα.

745 πλείος μωρίας: so πλείων μωρίας,

1150: πόνου πλείω, 1112: φόβου πλείω. Prometh. 721: θράσους πλείως, Prom. 42: ἀναιδεΐας πλείαν, Soph. Electr. 607; and Alcest. 743.

747 Εἰδῶς sc. εἶ, for οἶδασθα, or εἶδα.

748 τοσοῦτον οἶδα: supply the word μόνον: "thus much *only* do I know." S. Euripides, τοσοῦτον ἴσμεν, Hippol. 804: and τοσόνδ' μοι παράσχειτ', 708. Valckenæ adduces other instances, at line 804 of the Hippolytus.

749 ξυνίδρου καὶ τυρ. κύκλου, i. e. "from the circle of the chiefs, who were seated in council." Σύνιδρος, "one who sits with or near, a counsellor." Κύκλος, *caelus corona.*

750 a. μεταστὰς, *withdrawing, going apart.*

750 b. Οἶος, *solus*, is a rare use of the word, in Elmsley's opinion: Heracl. 743.

751 Φιλοφρόνως, *kindly; in an affectionate manner.*

752 a. ἐπισκήπτω (*mando*) has sometimes an accusative of the person. See Trach. 1223.

752 b. παντοία τέχνη, *by every possible contrivance or method.*—Δίωμαι ἑμὴν πάση τέχνη καὶ μηχανῆ, Lysias, Or. 18. p. 299. Πάση τέχνη καὶ μηχανῆ ἠλείσσει, p. 316. Μήτε τέχνη μήτε μηχανῆ μηδὲ μίμη, Or. 12. in fin.

753 ἰμφανὲς, *resplendent*, a general epithet of day, as μίλαινα is applied to νύξ, Suidas. The emphasis seems to be, "during this very day, which is *now shining.*"

754 Ἀφίντ' ἰᾶν for ἀφίναί και ἰᾶν.

756 Ἐλαῖ, *agitates, harasses:* see note 275.

757 a. Δῖος is formed by crasis for δῖος, from the genitive διός.

757 b. ἔφη λίγων. A similar pleonasm, ἔφη λίγων, εἶπι φᾶς, ἔλιγι φᾶς, is common in Herodotus. So, ὡς φάτο ἐνέποισα διὰ, Pindar, Isthm. 8. 97. Ἄναξ τὸδ' εἶπι φωνῶν, Æsch. Agam. 198. So φεύγων ἐφύγης, Eur. Phoen. 1231: ὑπακούων ὑπήκουσα, Xen. Cyr. 8. 4. 9. Matthiæ, § 558.

758 a. Περισσὸς is applied to whatever exceeds the ordinary average of human attainment: see Monk, Hippol. 952. The word is used in a good or bad sense, as

*excellenti, superior; or redundant, superfluous, &c.*: περισσός is here applied in the bad sense of *huge, bulky, brutally strong*.

758 b. ἀνόητα, *useless, unserviceable*, what cannot be applied to any good purpose. Vauvilliers and Bothe prefer ἀνόητα, *stupid, senseless*, as being more applicable to the sentiment of Horace, "Vis consilii expers, mole ruit sua."

758 c. σώματα, *persons*, used in a masculine sense. Σώζει τὰ πολλὰ σώμαθ' ἢ πῖθαρχία, Gnom. See Æn. ix. 272.

758 d. Νιμισᾶται ὑπὸ θεῶν τὰ ὑπερέχοντα καὶ τρέπεται πάλιν εἰς τὸ μηδὲν· μάλιστα δὲ τοῦτο πάσχει τὰ σκληρὰ καὶ μεγάλαυχα φρονήματα, Dion. Hal. Antiq. viii. p. 499.

Immensa molis otiosæ corpora  
Cælestis iræ facile prosterni ictibus,  
Vates canebat; si quis, humano satu  
Creatus, animos homine majores gerit.  
Stob. Phys. Tit. 7.

759 a. πίπτειν for ἱμπίπτειν: see 30 b.

759 b. πρὸς *of, by*, with a genitive. Πρὸς ἰχθυῶν κατοπτειθεῖς, Ajax, 829: πρὸς τῶν Ἀτρεΐδῶν διόλλυμαι, 838. Τὸ παιύμενον πρὸς Λακιδαιμονίων, Herodot. See Matthiæ, p. 909.

760 a. Φάσκω is used for φημί, as 715 and 1037. (The termination σκω generally denotes a frequency or repetition of the action, implied in the verb: See Br. Blomfield, Choeph. 87.) Dr. Elmsley considers the present φάσκω to be obsolete, although the preterite and oblique moods be found derived from it; as φάσκοιμ', 1037. Φημί is the present tense; ἴφασκον, the preterimperfect; and ἴφην, the second aorist. See Elmsley, Heracl. 903.

760 b. ὅστις is used in reference to the plural noun σώματα. This construction is common. Ἀνθρώπους τίνυσσον, ὅτις κ' ἐπίορκον ὁμόσση, Il. γ. 279. Δισποτῶν ὁμῶν τύχοιμι, ὅστις μ' ὠνήσεται, Eur. Hec. 363.

Δίκη γὰρ οὐκ ἔστιν ὀφθαλμοῖς βροτῶν, ὅστις, &c. Medea, 221. (See Elmsley, CEd. T. 713, and Medea, 215: Matthiæ, § 475: Monk, Hipp. 78.) So the Latins: "Tum procul absitis, quisquis colit, &c. Tibull. l. 6. 39."

761 a. βλαστῶν [βλαστάνω, nascor, ori-

ginem duco, Scapula] *born, or having his origin*, (κατὰ) φύσιν, *according to the nature of man*, i. e. having a mortal origin. Or, βλαστῶν may be considered as synonymous with βλάστη ἴχων: Erfurdt. Or, (ἰξ) ἀνθρώπου βλαστῶν, *born from man*, (κατὰ) φύσιν *as to nature*; Billerbeck.

761 b. κατ' ἀνθρώπον, *as becomes mortals*; or, *according to the capacity or nature of mortals*. Matthiæ, p. 893. So Æschylus, οὐ κατ' ἀνθρώπον φρονῶν, Septem, 421. Φρονίτω μείζον ἢ κατ' ἄνδρα, Soph. Antig. 768. Σοφώτερ' ἢ κατ' ἄνδρα συμβαλῶν ἴση, Medea, 673. See Br. Blomfield, Septem, 421; and Agam. 342.

761 c. βλαστῶν ἴπιτα: the use of ἴτα or ἴπιτα with a participle is illustrated by Dr. Blomfield, Prometh. 802. Ὑποστήσας, ἴτα γίνη, Aj. 1091. "Ὁς μηδὲν ἂν γοναῖσιν, εἶθ' ἀμαρτάνει, Ajax, 1094. Καὶ δεῶν τι χρηστὸν, ἴτα λίσσθιον θάνω, Ajax, 468. Μαθόντες ἀμφίστησαν, εἴτ' ὀνείδισιν Ἡρασσον, Ajax, 724.—In some of these instances, ἴτα or ἴπιτα may be rendered by *tamen*; as in Ajax, 761, 1094. See Matthiæ, p. 938.

762 The participle in definitions of time, is often joined with the adverbs, αὐτίκα, εὐθύς, μεταξὺ, ἅμα. Thus, ἀπ' οἴκων εὐθύς ἔξορμώμενος, *as soon as he left the house; or, at the moment of departure*. Matthiæ, § 556. 6.

764 a. Ὁ used for αὐτός. So Æschylus, Septem, ἡ γὰρ νίους ἰθρίψατ', 17. (See Dr. Blomfield, Prometh. 360; and Septem, 17.) Dr. Monk observes, (Hippol. 280; and Alcestis, 274.) that the præpositive article ὁ, ἡ; τὸ, when followed by μιν, δι, γὰρ, is used by the tragedians for οὗτος and ἐκεῖνος. Τῆς γὰρ πίφυκα μητρὸς, CEd. T. 1082. Ὁ γὰρ μέγιστος αὐτοῖς τυγχάνει δουρξίνων, Electr. 45.

764 b. ἐνίπει αὐτὸν, *addressed him*. Ἐνίπειν ἄνδρας, CEd. T. 842. Ἄνδρα μοι ἔννεπε, Odys. This construction of the simple verb εἶπειν is very common in Homer: Ἐκτορα εἶπει, Il. 12. 60. Porson, Medea, 719.

765 Armis vincere,

O nate, cupias; sed favens adsit Deus.  
Grot. Stob.

767 a. ὁ μηδὲν ὦν, *an insignificant, con-*

*temptible, feeble, person.* Agamemnon uses a similar reproach to Teucer, οὐδὲν ἄν, 1231. "Ὅς μηδὲν ἄν γοναῖσιν, 1094. Τὸ μηδὲν ὄντας, 1275. Ἦλθεις πρὸς τὸν οὐδὲν ἐς μάχην, Phœniss. 607. Ἄλλως νομίζει, Ζεῦ, τὸ μηδὲν ἄν, Θεός, Eur. Cycl. 353. Οὐδὲν τι κρείσσω τῶν τὸ μηδὲν ἦν ἄρα, Troades, 416. Γίροντος, τὸ μηδὲν ὄντος, Heracl. 168. Εἰ καὶ μηδὲν ἴσται, Hec. 831. Τὴν μηδὲν, S. Electr. 1166. See Matthiæ, p. 634. Bp. Blomfield, Agam. p. 20. Monk, Hippol. 634. Elmsley, Heracl. 168. See note 1114 b.

767 b. ὁμοῦ, *near*. The word occurs in this sense, Antig. 1180. Philoct. 1218. Burney, in his MSS. notes, takes ὁμοῦ in the sense of *simul*: "Lædit,—me soror, et cum quâ dormit amica simul:" Propert. 2. 6. 12.

769 ἐπισπάω, used in a middle sense: *I acquire for myself, I gain*. See Dr. Blomfield, Persæ, 483. Ἐπισπάσωνται πλῆθος, Herodot. iii. 72.

771 This verse contains what the grammarians call *anacoluthon*, i. e. when the writer quits, in the course of his sentence, the construction with which he commenced it: thus, δίας Ἀθάνας, ἠνίκ' ἐτρύνουσά νιν ηὔδατ' is put for δίας Ἀθάνας, ἠνίκ' ἄτρυνί νιν, αὐδαμένης. (Hermann.)

772 ηὔδατ' for ηὔδα; middle for active: as in Philoctetes, οὐ δῆσα, τέκνον, ποικίλως πύδαμίνου, 130.

773 τότε refers to ἠθήκα, in line 771. Musgrave suggests τὸδ' or τοῦτ'.

774 Πίλας ἴστω, *be present, aid*, for παράσθηθι.

775 καθ' ἡμᾶς, "*where I am stationed, the enemy shall not burst through our ranks*." Hermann renders καθ' ἡμᾶς by "*quantum in me est, per me*." Ἐκρήσσειν is said of whatever suddenly breaks forth, and bears down all the obstacles which had confined it. So Aristotle, ἐκρήξας ἄνεμος, Meteor. ii. 8: and ἐκρήγυσθαι θάλατταν. In the same metaphor, if one of two armies, after making some resistance, should suddenly be put to flight, the battle may be said ἐκρήσσειν in that direction.

776 Ἀστυργής, *unamiable; harsh, cruel*. See the "Greek Gradus" of Dr. Brasse.

777 ἐκτήσατ': κτάσμαι, *to acquire*, is often applied in a bad sense: ἐκτήσατ' θάνατον, Ajax, 968. Κατακτήσασθε λυμαντήν βίου, Trachin. 795. So the Latins: "*acquirere periculum, invidiam*," Justin. iii. 7. See note, 1023.

778 a. Τῆδε θήμιρα, i. e. τῆδε τῆ ἡμίρα.

778 b. ἀλλ' ἴσται ἴσται, *but if he shall survive*. Heath interprets the phrase by *si fieri potest, si datur*.

780 ἐξ ἴδεας, *from the council*; see 749.

781 a πῖμπι φέροντα: verbs of motion are, in general, accompanied by *participles future*. Matthiæ, § 556. 7.

781 b. ἐπιστολή, *mandate, injunction*, used for ἰστολή. The word occurs in this sense, Xen. Cyr. 5. 5. 4. Trachin. 493. Œd. C. 1601. Hippol. 861. Æsch. Prom. 3. See Bp. Blomfield, Persæ, 788.

782 a. "*He despatches me, bearing these (ἐπιστολὰς) injunctions, (ἄσται) φυλάσσειν for your observance*." The Latins have the same construction: "*ferre dederat*," Æn. 5. 548.

782 b. εἰ δ' ἀπιστιρήμεθα, sc. τῶν ἰστολῶν: *if we are deprived of these injunctions*; i. e. if we lose the means of fulfilling them. Brunck and Bothe translate this clause by "*quæ (i. e. 'mandata') si frustra pertulimus*."

783 ἀνήρ, *crasis for ὁ ἀνήρ*: "*The man no longer is*," i. e. he is lost, he is no more. Οὐκίτ' εἰμι δὴ, Hecub. 677. Ἴσπόλυτος οὐκίτ' ἴσταιν, Hipp. 1157. "*Fuit Ilium*," &c. Virg. "*Sed fortuna fuit*," Æn.

784 a. δαῖτα, *wretched*. Δαῖος generally denotes *hostile*; but is often used by the Attics for ἄθλιος, δύστηνος, *wretched, unhappy*. Σὺ δὲ,—ᾧ δαῖι, Herc. F. 1025. Δαῖον τέρας, Prometh. 360. In this sense, this word retains the Doric form, even in iambics: when used for *enemy*, Hermann prefers δήϊος.

784 b. γένος, like the Latin *genus*, said of a single person, as Æn. 7. 556.

785 ὄρα for ἀκουε, *hear*: these two senses being often used, the one for the other. "*Visæque canes ululare*," Virg. "*Solum mugire videres*," Virg.

786 a. ζυρεῖν ἐν χερσὶ: "*For it is greatly*

to be feared, or, the most imminent danger exists, that some one (i. e. Tecmessa) will not rejoice."

Εἶναι or ἴσταναι ἐπὶ ξυροῦ ἀκμῆς or ἐπ' ἀκμῆς without ξυροῦ, is a proverbial expression used by the best writers, to denote "the being in extreme and imminent danger:" See the examples collected by Dr. Blomfield, Choepori, 870. Sophocles, in varying the proverb, says, "For this shaves in the skin," or "this cuts to the quick." See Steph. Thes. (Valpy's ed.) 6494 A. Erasm. Proverb. p. 619.

786 b. τινὰ, Tecmessa: see note 245 a. Tecmessa enters.

788 ἀστυτων κακῶν, incessant evils. "Αστυτος is properly said of 'one who is not broken or fatigued by labours:': hence grievous, laborious, incessant, immense, as applied to evils and calamities. (See Valckenaer and Kiessling, Theocr. xv. 7. Dr. Blomfield, Septem, 874.) 'Α δ' ὀδὸς ἀστυτος, Theocr. 15. 7. "Αστυτος πόνος, Herodot. 9. 52; and Pind. Pyth. 4. 317.

789 ἀνδρῶς, see note 118. "Ἦκω used as a preterite: see note, 34 b.

790 a. πρᾶξις, condition, lot, situation, state of affairs. Lobeck considers πρᾶξιν to be synonymous with δυσπραγίαν, calamity. Bothe reads βᾶξιν, intelligence.

790 b. πρᾶξιν φέρειν here means to convey intelligence of the situation (of Ajax). So ἐπιγνοῦσαι πῆματ', Hecub. 168. φέρω κατὰ, Phœniss. 1357. So the Latins: "Ante vero, quam ea res, quam avidissime civitas expectat, allata sit," Cic. Phil. 14. c. 1. "Ita molestæ Quinquatrus afferebantur," Cic. Epist. 2. 12.

790 c. ἢ ἤλγιστ' ἰγώ: Brunck, in this construction, understands ἀκούων or ὄρων. "which I (hearing) am afflicted." Schaefer does not allow of this ellipse; but is of opinion, that verbs of grieving and rejoicing are usually followed by an accusative. So Homer, τίς ἂν τὰδε γηθήσειεν: (See note 136 b). See Dr. Monk, Hippol. 1335.

791 μῶν: Matthiæ (§ 606. pag. 942) conjectures, that the interrogative particle μῶν, is compounded of μὴ οὖν, so as to be equivalent to not I suppose: but it is

generally used, as in this line, as a simple particle of interrogation: so μῶν ἠνιξάμην, 1158.

792 οἶδα is to be repeated before ὅτι.

794 a. But in truth he is from home: so that I am excruciated with alarm (ὠδίνειν), respecting what you announce.

794 b ὠδίνειν, "to suffer the pangs of child-birth"; hence, metaphorically, "to suffer any acute pain in mind or body."

794 c Φῆς is more properly written without the iota subscript, analogously to ἴσσης; but, in the conjunctive, φῆς, φῆ. Matthiæ, p. 289. Dawes, p. 219, Harless.

794 d. τί φῆς: in similar conciseness, Euripides, δειμαίνω τί ποτ' ἀναστίνεις, Hecuba, 185.

Λυπιῖ τί πράσσει τοῦ γὰρ εἰπέτος πῆρα  
"Απιστι, &c. Œd. T. 74.

795 ἐξιφίεται, earnestly enjoins: but, probably, used for ἰφίεται.

796 Ἰπαυλον (ἰνδόμυχον, ὑπὸ τὴν αὐλήν τῆς σκηνῆς, Suidas) σκηνῆς, within the tent. See note 102 b.

797 ἐπὶ τῷ (for τινὶ) wherefore, to what purpose? The article is often used for the indefinite pronoun: τοῦ (i. e. τινὸς) ἀνθρώπων, Ajax, 800. See lines 829. 314.

798 ἐλπίζω is taken in the sense of metuo, as in Trachin. 3. He himself will soon arrive: but he dreads to undergo or endure the fatal departure of Ajax; and has, therefore, despatched me in haste, to prevent it.

The commentators differ much in interpreting this passage. Hermann takes ἐλπίζω in the sense of spero; and φέρειν, of nuncio: he hopes to announce this departure of Ajax as fatal; i. e. "he hopes, that by announcing this departure of Ajax as likely to be fatal, the hero will be detained within his tent, and thereby be preserved from the impending danger."

'Ἐλπίζει τήνδε ἔξοδ. φέρειν (i. e. δέχισθαι) ὀλιθρίαν (sc. μοῖραν) Αἴαντ.: "metuit enim ne hic egressus Ajacis exitiosum ei eventum allaturus sit."—Vel φέρειν ponitur pro φέρεισθαι, i. e. ἐξέρχισθαι, ut ὀλιθρ. pro adjectivo sumatur." Billerbeck.

"Teucer metuit, ne hunc Ajacis egressum ut exitialem laturus sit; i. e. ne hic

egressus Ajaci interitum, sibi dolorem, sit conciliaturus :” Erfurdt.

“ Metuit Teucer, ne hic Ajacis exitus, de quo cavendum esse *nunciat*, perniciosus ei futurus sit :” Lobeck.

“ Hunc vero exitum Ajacis (*nimirum si contigerit*) exitialem se deprehensurum existimat :” Heath.

Bothe reads *ἰλπίζειν φέρει*, taking *ἰλπίζειν* in the sense of *ἰλπίδα*, *fear*: “ hunc vero Ajacis egressum, ne exitialis sit, metuere nos (*Teucer*) facit.”

Benedict refers *τῆνδε* to *ἡμέραν* understood: *he fears, that this day will bring with it the fatal departure* (i. e. death) of *Ajax*; as if *ἔξοδος* refers, not only to the departure from the tent, but also from life.

Jaeger considers *ὀλιβρία* as a substantive: *ὀλιβρίαν φέρειν*, *exitium afferre*.

Musgrave conjectures *Ὀλιβρίως Αἴαντ' ἰς ἰλπίζει φέρειν*, taking *φέρειν ἰς* in the sense of *spectare, pertinere ad*, has a fatal relation to *Ajax*.

800 *μαθὼν* for *ἀκούσας*, *having heard it*.

801 a. *Θιστόριος* for *Θιστορίδης*, *son of Thestor*.

802 The word *ὅτι* occasions much trouble to the commentators. Hermann explains the passage by the figure *anacoluthon*. He considers *ὅτι* to be a sort of *expletive*; as *νῦν ὅτι σοι παρίστακιν*, *Septem*, 702. *Νῦν ὅτι καὶ θεοὶ διογενεῖς κλύουσ'*, &c., *Suppl.* 638. The original construction would have been *καθ' ἡμέραν τὴν νῦν αὐτῷ θάνατον ἢ βίον φέρουσαν*: but the insertion of the particle *ὅτι*, which is usually attended with a finite verb, changes *φέρουσαν* into *φέρειν*. The meaning may be, “ He heard it *from the prophet Calchas*, on *this very day*, now bringing (or, which now brings) *death or life to him* (*Ajax*).

“ *Νῦν ὅτι* appears an instance of attraction for *ὅτι ἢ νῦν ἡμέρα θάν. αὐτῷ ἢ βίον φέρειν*, an abridged expression for *ὅτι (ὁ μάντις) τὴν νῦν ἡμέραν αὐτῷ θάν. ἢ βίον φέρειν ἔλεγε* :” *Matthiæ*, p. 991.

Schaefer and Billerbeck understand *ἔξοδος* before *φέρειν*.

Erfurdt interprets *ὅτι* by *when*, or *in which*: “ He heard it from *Calchas* on *this very day*, in which he (*Calchas*)

*brings, or assigns, death or life to him* (*Ajax*).”

Heath seems to consider *ὅτ'* to be *ὅτι*: *ex vate Thestoride, hac ipsa die* (non, de hac ipsa die) *quod hæc* (i. e. the present day) *illi mortem aut vitam adfert*.”

Lobeck proposes *ὅτι σοι* for *ὅτ' αὐτῷ*.

Bothe reads *καθ' ἡμέραν | τὴν νῦν ὅτ' αὐτῷ θάνατος ἢ βίος φέρειν*, by way of enallage for *ἡμέρα ἢ νῦν φέρειν* (*relates to*) *κατὰ θάνατον ἢ βίον*: *φέρειν ἰς* or *κατὰ τι* means, in Bothe's opinion, *to belong to, to have relation to*. “ (Audivit) *ex Thestoride vate, mortem vel vitam illius ad hunc diem spectare*.”

Brunck does not notice the difficulty occasioned by the word *ὅτ'*: and translates the passage generally by “ *hunc ipsum diem illi vel mortem vel vitam afferre*.”

“ *Particula ὅτι indicat quandoquidem, et φέρει ad diem præsentem, quem timebant, refertur* :” *Benedict*, p. 20.

803 *πρόστη' ἀναγκ. τύχης*: “ *stand before this fatal occurrence; i. e. oppose, ward off* :” So *Stephens*, *obsto, obsisto*, *Thes.* 4611 C. Or, *πρόστη'* (*ἰμοῦ ἐπὶ τῆς*) *ἀναγκ. τύχης*, “ *stand before me, i. e. protect me, in this fatal occurrence*: So *Μασίστιω πρόστησαν*, *Herodot.* ix. 107. Or, *πρόστη'* may be taken in the sense of ‘ *præesse, gubernare*;’ “ *take charge of, direct, arrange* this fatal occurrence so as to ward it off: thus *Musgrave* interprets *προσθήτην φόνου, administrabant*. Erfurdt adopts this sense: “ *Verbis πρόστη' ἐν τυχῶν, nihil aliud inest nisi hoc; curate urgentem necessitatem, ita ut eam arceatis* :” Erfurdt. *Ἀντιστάττισθι πρὸς τὴν τύχην*, *Lobeck*. *Ἐπίκουροι γίνεσθι*, *Suidas*. “ *Prævertite fortunam, quæ necessaria videtur*;” or, “ *Obviam ite calamitati huic, antequam necessaria deveniat* :” Heath. “ *Opem ferte, in urgenti hac necessitate* :” *Brunck* and *Bothe*.

804 a Understand *ὡστί* before *μολῶν*. See construction of *ἀρπάσαι*, line 2.

804 b. *Ἐν τάχει*, “ *with speed*.” *Ἐ* is often used for *σύν*. See *Dr. Blomfield*, *Prometh.* p. 36, line 432.

805 a. *ἀγκῶνας*, *windings, bendings of the shore*: So *Stephens*, ‘ *littorum sinus*,’ *Thes.* 665 C. “ *Promontoria sive angu-*

los montium," Musgrave. Τὰς ἀκρας τῶν ὄρων.

805 b. ἀντηλίους, eastern, eastward. 'Eous,' Steph. Thes. 4124 B.

807 ἠπατημίνη and ἐβεβλημίνη for -ην εἶναι: see note on 471. "I am now aware, that I have been deceived by my husband" (see line 685), "and that I have fallen from his favour."

809 οὐχ ἰδρυτίον, "we must not sit, loiter."

810 εἶμι, 'I will go.' See note 654 a.

811 a. ἰγκονῶμεν, let us hasten: metaphor from those who, in the hurry of running, are covered with dust. See line 988; and Trachin. 1255.

811 b. οὐχ ἴδρας ἀκμῆ, "it is not the time for delay." So Euripides, οὐχ ἴδρας ἀγών· ἀλλ' αἱ μὲν ἐνθάδ', αἱ δ' ἐκείσ' ἐλίσσονται, Orest. 1284. Ἔργων ἀκμῆ, Electr. 22. Μίλλιν ἀκμῆ, Æsch. Persæ, 413. See Br. Blomfield, Septem, 95. The words οὐχ ἴδρας ἀκμῆ are to be considered as within a parenthesis.

811 c. Hermann reads, Χαρῶμεν, ἰγκονῶμεν οὐχ ἴδρας ἀκμῆ, Σώζειν θύλοντας ἄνδρα γ' ὅς σπυῖδῃ θανεῖν. i. e. "Non est desidiæ locus, si quis servare vult virum mortis appetentem."

813 ἔτοιμος sc. εἰμί. Very often the verb εἰμί is wanting, especially with ἔτοιμος. Ἐτοιμος δοῦναι, Medea, 612. Ἐτοιματ' ἀπ' ἐμοῦ, Troades, 74. Δουλεύειν ἐτοίμη, Plato. Matthiæ, p. 441. § 305: Porson, Phœniss. 983: and Dorville, Charit. p. 49.

814 Λόγος and ἔργον are often opposed to each other, especially in the tragedians. Λόγῳ γὰρ ἦσαν, οὐκ ἔργῳ, φίλοι, Alcestis, 349. Λόγῳ μὲν ἐσθλὰ, τοῖσι δ' ἔργοισι κακὰ, CEd. C. 782. Λόγῳ θανάτων ἔργοισι σώθῳ, Soph. Electr. 59. See Dr. Monk, Alcest. 349; and (more especially) Porson, Phœniss. 512. So the Latins: "Dicta cum factis composuit," Sall. Jug. 52. "Dictis facta exæquanda sunt," Sall. Cat. 3. 'Dictum, non modo factum,' Cicer. 1. Fam. ep. 9., &c. &c.

814 b. Sophocles, that he might have an opportunity of making his hero fall upon the sword, is compelled to dismiss the Chorus from the stage. A similar viola-

tion of this economy, which fettered the Greek drama, occurs in the Eumenides (223) of Æschylus; and in the Helena (385) and Alcestis (762) of Euripides. Deeds of murder and bloodshed are usually narrated to the audience by the intervention of messengers; or are *inferred* by hearing the outcry of the murdered person from behind the scenes. What Sophocles may have lost in thus transgressing the decorum of the Greek stage, he more than regained by placing Ajax before the immediate view of the audience; whose feelings must have been more powerfully excited by this vivid display, than by the languor incident to narrative.

815 The reader, of a poetical taste, will be much gratified by Rev. Mr. DALE'S version of the speech of Ajax.

Now stands the murd'rous sword, where  
it may pierce

Most deeply—(had I thought in such an  
hour

To reason idly thus)—'T was Hector's  
gift,

Of strangers ever most abhorr'd by me,  
And to my sight most hateful. In the soil  
Of hostile Troy 'tis rooted, sharpen'd late  
To pierce more promptly. I have well  
prepar'd

And fix'd it deep, to yield a speedy death,  
And thence to Ajax prove his kindest  
friend.

Thus far 'tis well arrang'd. Next, mighty  
Jove!

Thy grace, as is most meet, I now implore:  
Nor will I ask thee for an ample boon:  
Send one who may in Teucer's ear report  
The evil tidings, that he first may bear  
My corpse, yet reeking from the sword,  
away:

Lest, by some foe discover'd, I am cast  
To dogs and birds a vile dishonour'd prey.  
This, Jove, I ask of thee.—I next invoke  
Th' infernal Hermes, guide of parted  
souls,

That he would soothe me gently to repose;  
And grant, when this keen sword has  
pierc'd my side,

A prompt and painless passage to the  
shades.



I next invoke to aid me those dread  
Powers,  
For ever virgins, and of mortal wrongs  
For ever conscious, swift in keen pursuit,  
The Awful Furies, to attest my doom  
By the base sons of Atreus basely slain,  
And plunge the traitors in an equal fate.  
As they behold my blood, by mine own  
hand  
Pour'd forth, 'so be their best lov'd chil-  
dren's hands  
Embrued in theirs—thus self-destroyers  
too.  
Come, ye Avenging Furies, swift and stern,  
Quaff their warm blood, nor spare the  
peopled host.  
Thou, too, whose car o'er yon bright  
Heav'n is borne,  
Look down, O Sun! upon my native land;  
Relax thy golden reins, and deign to bear  
The joyless tale of misery and death,  
To my sad mother and my aged sire.  
Unhappy Queen! soon as the tale she  
hears,  
What plaints through all the city will she  
pour!  
Yet idly thus to sorrow nought avails;  
Let the bold deed at once be dar'd and  
done.  
O Death! stern Death! approach, regard  
me now:  
Soon shall I hold a nearer converse with  
thee.  
Thee, car-borne Sun sublime, for the last  
time,—  
Thee, glorious beam of the resplendent  
day,  
I now invoke, to hail no more for ever!  
O light—O soil of Salamis belov'd,  
My father-land! O dear paternal hearth,  
Thou noble Athens, and my lov'd com-  
peers—  
Ye founts, ye rivers, and ye Trojan plains,  
Which long have here sustain'd me—  
Ajax breathes  
This parting word, a long and last fare-  
well;—  
Next shall I commune with the shades of  
Hell.

815 a. ὁ μὲν σφαγὴς, "the murderous sword stands fixed in the ground, in such a manner as it may pierce most deeply."

Σφαγὴς, properly, the knife used at sacrifices (See Dr. Brasse's Greek Gradus, here put for ξίφος.

815 b. Τόμ-ος, -ότερος, -άτατος, cutting, sharp; used for σμητιαίος.

815 c. ἤ for ἦ ἰδῶ, qua ratione.

816 εἴ for εἴη: i. e. πῶς: (see note on line 245 a.) "if there be time for one to indulge in such reflections." Sophocles seems to have inserted this clause as a sort of apology for putting a long speech into the mouth of Ajax at the moment of bending over his sword, and while his friends were hastening to rescue him from his mad purpose.

817 a. Hermann removes the comma after Ἐκτορος, in order to preserve the connexion of ἀνδρὸς ξένων μάλιστα μισήτορος.

817 b. δῶρον: in allusion to Homer, 305:

Ὅτι ἄρα φωνήσας δῶκε ξίφος ἀργυρέην  
Αἴας δὲ ζωστήρα δίδου φοίνικι φαεινῇ.

This interchange of belt and sword between Hector and Ajax, has not escaped the notice of the Greek epigrammatists: Ἐκτωρ Αἴαντι ξίφος ἄπασεν. Ἐκτωρ δ' Αἴαντι ζωστήρ· ἀμφοτέρων ἡ χάρις εἰς θάνατον.

Πικρὴν ἀλλήλοισι Ἐκτωρ χάριν, ἠδὲ φίλας  
Αἴας ἐκ πολέμου μνήμ' ἔπαρον φίλης.  
Ἐκτωρ γὰρ ζωστήρα λαβὼν, ξίφος ἔμπαλι δῶκε.  
Τὴν δὲ χάριν δῶρων πείρασαν ἐν θανάτῳ.  
Τὸ ξίφος εἴλ' Αἴαντα μεμνηνότεα, καὶ πάλιν  
ἔιλκυσε Πριαμίδην δίφρα συρόμενον.  
Πίμπεται ἔξ ἰχθρῶν οὕτως αὐτοκτόνα δῶκε.  
Ἐν χάριτος προφάσει μοῖραν ἔχοντα μῆτι.

Ἄσπιδ' Ἀχιλλῆος, τὴν Ἐκτορος αἶμα πίνον  
Λαερτιάδης Δαναῶν εἴλε κακοκρίσιν·  
Ναυηγῶ δὲ θάλασσα κατίσπασε, καὶ τῆς  
τύμβον

Αἴαντος νηπτήν ἔρμισεν, οὐκ Ἰθάκη.  
Καὶ κρίσιν Ἑλλήνων στυγερὴν ἀπίδαξεν  
λασσα,

Καὶ Σαλαμὶς ἀπέχει κῦδος ἐφιλόμιστον.

Jacobs, iv. 200.

The sort of retributive justice, mentioned in the last of these epigrams (that, in the shipwreck of Ulysses, the arms of Achilles were wafted to the tomb of Ajax, on the Rhæteian shore, has been observed, on some occasions

even by grave historians. Thus Cæsar is noticed to have fallen at the base of Pompey's statue; and the assassins of Cæsar were, all of them, punished by a violent death. Callippus is said to have fallen by the same dagger with which he slew Dion.

818 ἰχθίστεος ἰρᾶν: the infinitive active seems used in a passive sense, when construed with adjectives: εἰς τὴν βόσκιν, Phil. 1167. Ἄξιον θαυμάσαι, CEd. T. 777. Ἄτλητον ἰρᾶν, CEd. T. 792. Δυστηρὰ κλύειν, Electra, 557. Ἄκουσαι μαλθάκ', Medea, 317. Ἐάν φιλᾶσθαι, Medea, 321. See Matthiæ, p. 803: Dawes, M. C., p. 98: Elmsley, Heraclidæ, 1011.

820 Σηγάην, *whetstone*.

821 περιεπίλας, *having covered, i. e. the handle round with earth*. "Co-opertum terrâ: nam capulum terebratæ seu cavatæ infixerat, et postea circumcirca operuerat terrâ, ut firmus staret ensis, in quem incumbere parabat:" Steph. Thesaur.

822 τῷδ' ἀνδρὶ, *to me*: see line 78, (δοσι) Σανίῳ. Διὰ τάχους, *speedily*. Διὰ, with nouns and adjectives, often stands for adverbs. (Matthiæ, § 580, p. 890.) So διὰ τίλους, *completely*, 685. Διὰ παντός, *thoroughly*, 705. Δι' ἰργῆς, *angrily*, CEd. T. 805. Δι' αἰῶνος, *always*, Electr. 1024.

823 a. ἰὺς κινουῦμιν, *I have well and completely made arrangements, i. e. for death*. This word does not occur elsewhere.

823 b. ἐκ τῶνδε (dehinc, postea), *in the next place, after that*. See CEd. T. 235. 282.

824 εἰκός, *just, reasonable*: since Ajax was third in descent from Jove. Ἀρξιστον, *aid, assist*. See note 360 b.

825 μακρὸν used for μέγα, *great, considerable*. See Porson, Hecuba, 41.

826 ἡμῖν, 'gratifying me; in kind consideration of me.'

827 βαστάζω, *to support, carry*. See line 920. The word seems applied to sustaining the dying or dead: ἢ νῦν κατ' οἴκους ἐν χερσὶν βαστάζονται, Alcest. 19: βαστάζων νεκρὸν, Alcest. 740.

828 περὶ ξίφει, 'on the sword.' Περὶ,

with the dative, signifies especially *on, about, to the question where*. (Matthiæ, § 589. b. p. 908).

829 πρὸς, *by*: See note 759 b.

830 a. ῥιφθῶ πρὸ βλητος, "I may be thrown and exposed." Such instances of pleonasm are common in the poets.

830 b. κυσί, οἰωνοῖς: "Heu terrâ ignotâ canibus date præda Latinis | alitibusque jaces;" Æn. 9. 486. The horror, which the ancients entertained of remaining unburied, is illustrated by Potter, Book IV. Chap. 1.—Ajax is said to have been privately interred, but his body was not reduced to ashes; Calchas declaring that the element of fire was profaned, by burning in it the bodies of suicides.

In the present line, Sophocles imitates Homer:—αὐτοὺς δ' ἰλῶρια τιῦχος κύνισσιν, | Οἰωνοῖσι τε πᾶσι. Similar passages may be seen in the latter part of Dr. Blomfield's note, Prometh. 1015.

831 Πρὸς τρέπω, *I pray, entreat*. So Euripides, κακῶς ἐλίσθαι πρὸς τρέπ' Ἀργείων χθόνα, Suppl. 1205.

832 a. Περμπαῖος, *the conductor, i. e. of souls to Orcus*.—"Tu pius lætis animas reponis | sedibus, virgâque levem coerces | aureâ turbam," &c. Horace, Od. 1. 10. 17. (Animas) alias sub tristia Tartara mittit; Æn. 4. 239. Hence called ψυχόπομος.

832 b. Χθόνιος, *Infernal*; as conducting the shades to beneath the (χθών) ground. Ἐρμῆς χθόνιος is invoked, Æsch. Choeph. 1.

832 c. κοιμίσει, *to cause to sleep*. "I invoke Mercury, that he may kindly lull me into the sleep of death." Κοιμίζω is a 'verbum funereum.' Τὰν Ζεὺς ἀμφιπέρω | κοιμίζει φλογμῷ, Hecub. 472. Κοιμῶνται πολλοὶ, 'many are dead.' St. Paul, Corinth. ii. xi. 30.

833 a. σφαδάζω (*I struggle*), is properly said of those who kick out their feet, or whose limbs are convulsed, in the last agonies of death. Hence, ἀσφάδαστος, *tranquil, unattended with struggle or spasm*. (See Dr. Blomfield, Persæ, 199; and Agam. 1264.)

Cassandra breathes a similar wish:

ἰπιύχομαι δὲ καιρίας πληγῆς τυχεῖν,

ὡς ἀσφάδαστοι, αἱμάτων εὐθνησίμων  
ἀπαρρύντων, ὄμμα συμβάλλω τόδι.

Agam. 1265.

"Tum defusis Mercurio libamentis, et invocato numine ejus, ut se placido itinere in meliorem sedis infernæ deduceret partem, cupido haustu mortiferam traxit potationem:" Valer. Max. lib. 2. c. 6. edit. Helfrecht, p. 112. "Di longæ noctis, quorum jam numina nobis | mors instans majora facit, precor, inquit, adeste, | et placidi victos ardore immittite manes," Sil. Ital. viii. 140. On the other hand, the poets, when they speak of a painful and lingering wound, represent the dying man as quivering in convulsions: 'longis singultibus ilia rumpit,' Virgil.

833 b. Πηδήματι: so Euripides introduces Teucer, speaking of Ajax's death: οἰκῶν αὐτὸν ἄλισ' ἄλμ' ἐπὶ ζίφος, Helen. 96.

834 πλυσράν: the part which received the fatal sword of Ajax, is variously represented by the poets. Ajax is said by Quintus Calaber (V. 821), to have been invulnerable, except in his throat: Æschylus (in a lost play) makes the vulnerable part to be the arm-pit.

835 αἰὶ παρθέτους, the Furies. Suidas explains the epithet by saying, that the Furies do not pollute the virgin purity of their hands, by receiving the bribes and offerings of the wicked. Their celibacy might, with more propriety, be considered as a mark of their stern unsocial character. In reference to their celibacy, Æschylus terms them ἄπαιδες, Eumen. 1031.

837 a. Σεμναὶ θεαὶ, the venerable goddesses, was the peculiar title of the Furies at Athens. See Potter, vol. i. bk. 2. c. 20. Σεμνὸς (augustus, venerabilis) is often applied to the dignity of kings. See Bp. Blomfield, Agam. 176.

837 b. Ἐρινὸς, with a single ν, is considered by Brunck to be the ancient and correct spelling. So ἰλινύω, not ἰλινύω. See Dr. Blomfield, Prometh. 53.

837 c. τανύπους, that stretches the feet; that runs rapidly: fleet, as in pursuit of the guilty. Hence, line 843, the

Furies are termed ταχῆαι; and, by Euripides, δραμάδες, Orest. 827.

837 d. μαδίῃν ἐμὲ, ὡς διόλλυμαι, for μαδίῃν, ὡς ἐγὼ διόλλυμαι: See note on line 118. 'Scin' me in quibus sim gaudiis,' Terent. Eun. v. 8.

839 a. κακὸς κάκιστα: See note 139.

839 b Πανάλιθρος, 'ruined utterly; ruined from the very bottom or foundation.' Used poetically for πανώλιθρος. The word is used transitively, Philoct. 322. See Bp. Blomfield, Septem, 71.

841 a. αὐτοσφαγῆς, self-slaughtered.

841 b. Τὼς for οὕτως, thus; corresponding to ὅσπερ and ὡς. Τὼς δὲ ἀπιχθήρω, ὡς νῦν ἔκπαυλ' ἐφίλησα, Homer. "Vox τὼς senarius ignota est:" Dr. Monk, Hipp. 114.

842 a. Schneider (de dialecto Sophoclis, p. 21.) says, that φίλιστος for φίλτατος is of rare occurrence.

842 b. So that, owing to their dearest children, they may perish by their own hands. Πρὸς, by, or, on account of: Matthiæ, p. 912.

842 c. Lobeck and Hermann take αὐτοσφαγῆς as simply slain: and although ἐκγόνων will not apply to Clytemnestra they discover in this imprecation of Ajax a secret allusion to the deaths of Agamemnon and Ulysses; the former of whom fell by the hand of his wife; the latter, by his son Telegonus. If such had been the intention of Sophocles, he as other poets (see Æn. 4. 612.), would probably have made his dying hero more definite in his prophecy; that the curse might be more striking and solemn. We may, therefore, agree with Brunck and Erfurdt in supposing, that Ajax makes no reference to the particular death either of Agamemnon or Ulysses; but imprecates upon them the most bitter and distressing of deaths, "— to commit suicide, as a refuge from the ingratitude and persecution of the children whom we most love." "Utque me vident manu meâ cadere, sic illi, a carissimis suorum liberorum ad necem adacti, propriâ manu sibi letum consciscant:" Brunck. Musgrave proposes to read φίλιστων ἐκγόνων τι, that φίλιστων may apply to Agamemnon; and

ἐκγόνων, to Ulysses.—Bothe omits the lines 841, 842, as spurious.

843 a. ἴσι is used either as *come hither*: or, *go, depart*: the latter sense is here adopted.

843 b. Ποίνιμοι, *retributive, avenging*.

844 a. γύισθι, *essay, i. e. assail, attack*. So ἰμπύρων γύισθαι is rendered by Brunck, *experiri, periculum facere*, Antig. 1005. Τῆς σῆς δὲ τόλμης ἴσομαι γυγιυμένος, Hippol. 659; where the Scholiast explains the word by *πιπιυραμένος*. See Dr. Monk.

844 b. πανδήμου, *the whole*: 'universus,' Steph. Thes. 3286. A.

845 a. αἰπὺν οὐρανὸν, a phrase from the Homeric αἰπὺν Ὀλυμπον: *great, lofty*. Αἰπὺν, ὑψηλὸν, μέγα, Suidas.

845 b. Διφρηλατῶν, *gliding over in a chariot*: See Dr. Brasse's Greek Gradus.

847 a. ἐπισχῶν (πρατήσας, βραδύνας, Suidas), *checking, arresting, χρυσόνωτον ἠνίαν, thy golden or resplendent reins*.

847 b. χρυσόνωτος, literally, *having a golden back*, is applied to reins, the upper or outward side of which is adorned with studs or thin plates of gold. So, in Latin, *aurea cingula, aurea sella*. The custom of applying golden bosses or studs to staves, seats, belts, shields, helmets, shoes, &c. &c., is illustrated by Lobeck, in numerous quotations. Χρυσάνιος Ἀφροδίτα, Œd. C. 693.

The opening of the Phœnissæ has some resemblance to this passage of Sophocles:

ὦ τὴν ἐν ἄστροις οὐρανοῦ τέμνων ὄδον,  
Καὶ χρυσοπολλήτοισιν ἰμβεβῶς δίφροις,  
Ἥλιε, &c.

848 ἄγγελον: this apostrophe to the sun, on the part of dying persons, has been imitated by other poets:

O decus mundi, radiate Titan,  
Dic sub Aurorâ positis Sabæis,  
Dic sub occasu positis Iberis,  
Dic, ad æternos properare n'anes  
Herculem, et regnum canis inquieti.

Seneca, Herc. Œt. 1516.

Speech of Orontes, before falling upon his sword:

Ἥμῃν δ' ἐπὶ πίζαν ἰὰς ἰτίταινεν ὄπωπας |  
ἀντιπῶρῳ Φαίδοντι, καὶ ὑστατὴν φάτο φω-

νήν | Ἥλιε, φλογιστοῖο δὲ ἄρματος αἰθίρα  
τέμνων, | γύισθαι Καυκασίην ὑπὲρ αὔλακα  
φίγγος ἰάλλων, | στήσον ἰμοὶ σίε δίφρα, καὶ  
ἴνισπι Δηριαδῆϊ, | Ἰνδῶν δοῦλα γίνεθλα, καὶ  
αὐτοδάϊκτον Ὀρόντην, Nonnus Dionys. 27,  
269. 'Sol, qui terrarum flammis opera  
omnia lustras,' &c. &c., Æn. iv. Ὅμως  
δὲ, καίπτερ σμικρὸν ἰμπνίουσ' ἴσι, | βλίψαι  
πρὸς αὐγὰς βούλιται τὰς ἡλίου, | ὡς οὐποτ'  
αὐθις, ἀλλὰ νῦν πανύστατον | ἀκτῖνα, κύκλον  
θ' ἡλίου προσόψεται, Alcest. 206.

849 τρεφὸς, used for *mother*.

852 οὐδὲν ἔργον, *it avails not*; there is no occasion or necessity. Ἄλλ' οὐδὲν ἔργον ἰστάναι, Lysistr. 424. See line 12; and Dr. Monk, Alcest. 39. Μάτην, *idly*.

853 a. ἀρκτίον: The verbals in τῖος are used either impersonally, as the Latin Gerunds, e. g. πορευτίον (ἰστίον) Ajax 690, *I must go*; or are referred to a subject, like the Latin participles fut. pass.:

853 b. When verbals are put impersonally, the neuter plural is often put for the neuter singular, particularly in Attic: τιμωρητῖα ἐν τάχει, Thuc. Ἀμυντῖ ἰστί, Antig. 677.

853 c. Verbals govern the cases of the verbs, from which they are derived: τόνδε θαπτίον, Ajax, 1140: ἰερκτίον τὰδε, 1250. Ἐπιθυμητῖον ἰερήνης: ἐπιχυρητῖον τῶ ἔργῳ.

853 d. When the verbals are of a transitive signification, they either remain in the neuter impersonal, and retain the object in the accusative, as τόνδε θαπτίον, Ajax, 1140: οἰστίον τὰδε, Orest. 759: ἰξοιστίον ὄπλα, Phœn. 724: or the object becomes the subject, and the verbal is referred to it as a passive, in the same gender, number, and case, like the Latin participle fut. pass.: as πείρα ζητητῖα, Ajax, 470: ἰχθρὸς ἰχθαρητῖος, Ajax, 679.

853 e. When a person accompanies the verbal as the subject of the action, it is put in the dative: ὠφελητῖα σοὶ ἡ πόλις. Ἐχθρὸς ἡμῖν ἰχθαρητῖος, Ajax, 679. See Matthiæ, pp. 649—651.

855 ἐκίῃ is often used to denote the Lower Regions: so line 1372, οὗτος δὲ κἀκίῃ κἀνθάδ' ὤν. Ἐκίῃ δ' ἐν Ἄιδου κίλισσαι χωρὶς σίθιν, Hecub. 418 (See Dr. Monk, Alcestis, 760.) Εἴ τις ἴστ' ἐκίῃ χάρις, Electra,

358. See Br. Blomfield, Choeph. 356. Boissonade, Ajax, 1369.

856 *σίλας* (*splendour*) *ἡμίρας*: so *σίλας πυρός*, Prometh. 7.

858 *Πανύστατον δὴ: χάρι προσιποῦσ' ὕστατον πρόσθειγμα δὴ*, Heracl. 573. *τίλος δίχου δὴ τῶν ἱμῶν πρόσθειγμάτων*, Hecuba, 413. (Elmsley, Herac. 573.) See Major's Hecuba, 411.

859 *οἰκίας* for *πατρίας*. *Πίδου Σαλαμῖνος* for *Σαλαμῖνα*: as, in the following line, *βάθρον ἰστίας* for *ἰστίαν*: See note 135 c.

861 a. *κλιναί τ' Ἀθῆναι*. Wesseling is of opinion, that Sophocles here flatters the prejudices of his countrymen, by representing Salamis as being, at the time of the Trojan war, under the influence and authority of Athens: upon this point, there was no slight controversy, in the days of Solon.

861 b. *σύντροφον γίνος*, associate, united in commerce and affinity with the Salaminians.

862

(δ) *Ποταμῶν τε πηγαί, ποντίων τε κυμάτων Ἀνήριθμον γίλασμα, παμμῆτορ τε γῆ, Καὶ τὸν πανόπτην κύκλον ἡλίου καλῶ.*

Æsch. Prom. 90.

863 *τροφῆς*, the Attic form for *τροφῆς*. *Τροφός* is the more usual form. See Dr. Blomfield, Choeph. 748.

865 *ἰν (οἴκη) Ἀιδου τοῖς (οὔσιν) κάτω*. "The word which governs the genitive, is often wanting. These words are (besides *υἱός*) especially *οἶκος* or *δῶμα*:" Matthiæ, p. 529. § 379. *Τοῖς κάτω*, inferis: the lower persons, i. e. the shades below. See note 35 a.

It is the general opinion of antiquity, that Ajax slew himself. (Pind. Nem. 7. 35. Eur. Helen. 59.) Some, however assert, that he died by the arrow of Paris; that he fell by the artifice and snares of Ulysses; that he was stoned; that he was slain by Hector. He is said to have been buried on the Rhœteian shore; and his tomb is pointed out, at this day. Upon his sepulchral mound was a statue which was taken away by Antony, but restored by Augustus. Alexander, when he crossed over into Asia, offered funeral

sacrifices in honour of a hero, so popular among his countrymen. (See Lobeck's note, p. 361, &c.)

866 a. "The Chorus, who had been in search of Ajax, enter at different parts of the stage, the better to discover him: they meet (as it were) by chance, and ask each other concerning him:" Franklin.

866 b. Instead of *ἡμίχορος*, Hermann writes *ἡμιχόριον*, on the authority of the grammarian Pollux: *ἐπὶ τῶν ὀχρῶν εἰς τὴν διαμετρήν, τὸ μὲν πρῶγμα καλεῖται Διχῆ, ἑκατέρω δὲ μοῖρα Ἠμιχόριον αὐτὸ δὲ ἀντάλω. Ἀντιχόρια: iv. 15.*

866 c. This repetition (*σύνος τῶν τῶν*) of similar words, termed by Grammarians *Polyptoton*, is very usual. *ὄνομα κακὸν κακῶν κακοῖς*, Æsch. Persæ, 104: *πᾶσαν πάντων κατὰ πάντα*, Plato, Menæx. p. 249: *πολλὰ δὲ πολλοῖς πολλῶν*, Gorgias Helen. Encom. Tom. viii. p. 100: 'Male malæ male monstrant,' Plautus, Casina. 'Optime optimo operam daut optimam,' Plautus, Amphitr. 'Ἐξελέγηται τοῖς ἰσχυροῖς περὶ τῶν ἔργων ἀσεβείας ἂν ἠείβηται. St. Jude, verse 15. 'Ἀκούσι δ' οὐδὲν οὐδὲν οὐδὲν, Cyclops, 120. 'Ἐτίθη δ' ἴτερος ἴτερον παρεῖλθεν, Bacchæ, 906. The instances of two words are innumerable: *κοινὸς ἐν κοινῶσι*, Ajax, 267: *μισοῦντ' ἑμίσθη*, 1134: *μόνος μόνοις*, 467: *κακὸς κακῶς ἐν πίσσοι*, 1177. (See note, 1391.) *Παροῖ ὑπέριπνον*, Æsch. Prom. 980. *Προσηύθη στυγερῶς*, Phil. 166. *Δεινὸν δεινῶς*, Elect. 198. *Πάντες πάντως*, Medea, &c. &c. (See Elmsley, Medea, 787.) See note 522.

869 Hermann considers the phrase as equivalent to *οὐδὲν τόπος ἐπιστάμην ποιῶ με συμμαθεῖν*. Brunck considers *συμμαθεῖν* to be used transitively: "And no spot has knowledge to instruct or inform me." Eustathius observes, that *δίδασθαι* he learned is often used by Homer for *he taught*; so later writers have used *μανθάνων* in a similar double sense, *discere* and *docere*. The same ambiguity prevails in the English verb *learn*, and in the French *apprendre*.

"The words *μὲ συμμαθεῖν* signify *that I may learn*; and are an instance of

a construction which occurs in almost every page of the tragic poets. So in this tragedy, 672, φλίγιν, i. e. ὄσπερ φλίγιν; and, 804, μολύν for ὄσπερ μολύν:” Dr. Elmsley.

872 a. κλύεις is here understood from the preceding line.

872 b. ὀμιλίαν for ὀμιλίας: this transition from genitive or dative to the accusative, is not uncommon: ἔψαυσας μετρίμας, τριπόλιστον εἶπον, Soph. Antig. 857. See Elmsley, Heraclidæ, 693.—See note on line 1007.—ὀμιλία is compounded of ὀμοῦ, and ἴλη *turma*: See Dr. Blomfield, Prom. 39.

874 “All the western side of the fleet has been trodden, *traversed*, by us.” [*τριβίω*, calco, seu peragro, pervado, calcando nimirum terram: Steph. Thesaur.]

875 ἔχουσιν (habesne igitur?) *have ye found him?* So Terence, “habemus hominem ipsum.” The other Semi-chorus reply in the ambiguous sense of the verb ἔχω. Thus, when the Chorus (Cycl. 683) ask the Cyclops ἔχουσιν? he replies, κακόν γε πρὸς κακῶν.

876 “But, οὐδὲν πλῖον *I have done nothing*, (i. e. my efforts are of no avail) *eis ὄψιν towards the discovery of him.*”—Some such word as εἰργασμαι, or πιπείηκα is understood; as appears from the following examples: *eis πάντ’ ἀφίγμαι, κούδεν εἰργασμαι πλῖον*, Hippol. 284. *Καὶ πλῖον πράξωμεν οὐδὲν*, Iphig. A. 1383. *Οὐδὲν εἰς πλῖον ποιῶ*, Œd. T. 918. See Dr. Monk, Hippol. 284: and (especially) Dr. Blomfield, Agam. 995.

877 a. A somewhat similar dialogue occurs in the Orestes, 1255:—

ἐγὼ μὲν οὖν τρίβον  
τήνδ’ ἐκφυλάξω, τὴν πρὸς ἡλίου βολάς.  
HMIX. Καὶ μὴν ἐγὼ τήνδ’, ἢ πρὸς ἰσπίτραν φέρει.

877 b. ἡ ἀπ’ ἡλίου βολῶν κίλυθος, *eastern road*: literally, “the road leading *from* the east,” φέρουσα being understood. The genitive βολῶν is often omitted: thus Herodotus, *οἱ ἀπ’ ἡλίου Αἰθίοπες*, “the *Eastern* Ethiopians,” vii. 70. ‘Ἄλλ’ οὐδ’ ἰμοὶ δὴ, &c. [“Nec mihi, ad solem orientem pergenti, vir hic usquam conspicendum se obtulit:” Bothe.]

877 c. Βολή, *jactus*, used for *beam*,

*ray*, of the sun. ‘Ἐφ’ οἷς ὄμοια φλιγίδων | βολαῖσιν ἀελίου, Phœniss. 171. In a similar idiom, οὐδέποτε’ ἡλίου φαίδων ἀκτῖσιν ἱβαλλεν, Odys. ε. 479. ‘Aër ardoribus ictus,’ Lucret. 5, 606. ‘Radiorum exaugeat ictum,’ Lucret. 5. 612. ‘Luna potest, solis radiis percussa, nitere,’ Lucr. 5. 703. So the French say, “*coup de soleil.*”

877 d. Dr. Elmsley proposes ἀλλ’ οὐδὲ μὲν δὴ, &c.: which phrase occurs Trach. 1128. Electra, 913.

878 a. Φανίς is to be construed with (κατὰ) τὴν ἀπ’ ἡλίου βολῶν κίλυθον: as, in Electra, 1273, φιλάταν ἰδὲν φανῆναι. Hermann.

878 b. Several negatives (οὐδὲ οὐδαμοῦ) strengthen the negation, except when the negatives belong to different verbs: Matthiæ, p. 931. See also note 540 a. Οὐ οὐκίτ’ οὐδὲν, Ajax, 1273. Οὐ μὴ μὴ, Œd. T. 329. Οὐ οὐκ, Antig. 5.

878 c. δηλοῖ for δηλοῦται: (see note 581 a). So δηλοῖ τὸ γέννημ’, Antig. 471.

880 ἀλιαδάων &c., “who of the laborious *fishermen*, having sleepless captures,” i. e. employed in fishing during the night, &c.

‘Ἀλιαδαί, *sons of a fisherman*, i. e. ‘fishermen.’ From this word, Lobeck takes occasion to observe, that patronymics of a feminine form are often applied to men, and used as substantives. Thus ‘Ἀσκληπιάδαι, ‘physicians:’ οἱ κουργανίδαι θήβας, Soph. Antig. 940, &c. &c. This idiom has escaped those critics, who, instead of ἀλιαδάων, propose ἀλιαδῶν.

882 Sophocles uses Ὀλυμπιάδων, a feminine form, with θειῶν, as ἰλλὰς ἀνῆρ: φοιτάσι πτεροῖς, Phœniss. 1038.

883 ῥυτῶν is used for ῥιόντων, *flowing*. So Æschylus, ῥυτοῖς ποροῖς, Eumen. 455. ‘Ρυτὰν παγὰν, Hippol. 123; and, ῥυτοῖς νασμοῖσιν, 649. ῥυτῶν ὑδάτων, Œd. C. 1598.

884 a. Ἰδρῆς, *acquainted with*, poetically denotes, *inhabitant of, one who dwells near*. Thus, Κίρραῖοι διδάωτις ἀλίπυρον ἀντυγα νήσων, Nonnus, Dionys. 26, 174. “Gens conscia Nilo,” for *accola*, Lucan. l. 20.

884 b. Βόσπορος was the ancient name,

of the Hellespont. (See Dr. Blomfield, Persæ, 729.) Βοσπορίων ποταμῶν, rivers which flow into the Hellespont.

885 a. ὀμόθυμον, stern-minded, inflexible: see line 548.

885 b. εἴποτε, sicubi, if at any time, or, if in any place, is an elliptical phrase, whose verb must be supplied from the context: in the present instance supply πλάζονται. See note 179 b: and Matthiæ, p. 975.

886 Πλάζομαι, I am driven about, am harassed by wanderings: vagabundus jactor.

887 Ἄπύω, I utter, speak, cry aloud, has the antepenultimate long; and the penultimate common. Dr. Blomfield, Prometh. 613; and Persæ, 128.

888 σχίστλια, &c. "for it is a grievous thing that I, a wanderer of many labours (i. e. that I, after my long and laborious wanderings), should not approach with favourable course (i. e. should not advance in a swift and direct course, as a ship impelled by a favourable wind), nor discover this feeble man, where he is." In the latter clause, the Chorus complain, that, though vigorous in health, they are unable to overtake Ajax, though debilitated by his late malady.

889 Οὔρειος, secundus, from οὔρος ventus secundus. Dr. Blomfield, Sept. 687.

890 a. ἀμνηνός, "deprived of strength, feeble, unsubstantial." See Dr. Brasse's Greek Gradus. Musgrave proposes μνηνός'.

890 b. Ἄλλὰ μὴ is put for μηδὲ, nor. Lobeck.

891 Tecmessa, entering, discovers the body of Ajax.

892 a. πάραυλος, near, neighbouring, from αὐλή. "Whose outcry issued from the neighbouring wood?" Ἄλλ' ὡς πάραυλον οἰκίσης, Œd. C. 785. So the compounds, ὑπαυλος and ξύναυλος. Πάραυλος, properly belonging to νάπους, poetically agrees with βεή.

Eustathius and Lobeck take πάραυλος in the sense of mournful: from αὐλός, pipe; 'dissonant to the pipe.' So ἄλυρος μούσα and παράμουςος, Euripides, Phœniss,

892 b. Νάπος and νάπη, (in the plural, usually νάπαι,) a valley between mountains and rocks, a mountain-wood. "Ajax in silvâ, postquam rescivit quæ fecisset per insaniam, gladio incubuit:" Cicero, ad Herenn. I. 11.

894 νύμφην, wife. "Grata ferunt nymphæ pro salvis dona maritis:" Ovid, Heroid. 1. 27.

895 a. οἶκτος (from οἶζω) lamentation. The phrase mixed up with this wailing is a poetical expression for the simple αἰμώζουσαν, thus lamenting. The Chorus allude to lines 891, 893.

Sophocles elsewhere uses a similar phrase: ξὺν κακοῖς μεμιγμένων, Electra, 1485. Διυλαία συγκίπραμαι δῦα, Antigone, 1311. So Pindar uses νίκη μίγνυσαι for τὸ νικᾶν, and ἔργα μίγνυσθαι for ἐργάζεσθαι. Gedike, Pindar, p. 172.

Brunck translates οἶκ. σῶδ. συγκ. by "in hos effusam questus." Musgrave, by "inter hæc lamenta versantem."

895 b. The ante-penultimate of κρημνός is long.

896 a. διαπιπόρημαι, I am utterly ruined. This is an instance of applying to individuals, what is usually said of cities or kingdoms. See Acta Apost. ix. 21.

896 b. Οἴχακα, perii, I am undone. So Ajax, 1128: Trach. 1145.

"Tecmessa, as well as the Chorus, alarmed by the prophecy of Calchas, as recounted by the messenger, had been in search of her husband; and, on her return, finds his body. The Chorus are at the fore-part of the stage, and Tecmessa at the back, in the place where Ajax had fallen upon his sword:" Franklin.

898 ἀρτίως νισφαγῆς occurs Trachin. 1132. The phrase itself may be ranked under instances of pleonasm. So ἄγαν ὑπερβριθὲς ἄχθος.

899 a. περιπτυχῆς, literally, wrapped round, investing. Ajax, in a poetical sense, enfolds or invests his sword, inasmuch as it has pierced him deeply. "An sese mucrone induat," Æn. x. 682.

899 b. Κρυφαίω, hidden, concealed, deeply-buried. i. e. in the body of Ajax. So Virgil, "capulo tenus abdidit corpore"

Æn. 2. "Pectore in adverso totum ca-  
sem condidit," Æn. 9. 347. Musgrave  
proposes *καταίμα*, *bloody*.

900 *τίσσαι* sc. *ἴμενα* understood. "Wo  
is me, in reference to my return to  
Greece."—The genitive, in exclamations,  
is used with or without an interjection.  
(Matthiæ, p. 492. § 348.) So *ἔμει ἴμας*  
*ἄκας*, 908: *ἄ τίλμησ πικρῆς*, 1004: *εἰ*  
*μου γέλωτες*, 367. (Ed. C. 1399.)

901 *κατακρίβω* is an Homeric word.

902 *τίσδε στυγαῖνας*: *διμυτιῶς*, *sc.* the  
Coryphæus.

904 a. *πάρα*, i. e. *πάρισσι*, 'I have oc-  
casion to lament.'—['Flendi occasio  
adest, præbetur,' Steph.]

904 b. *ἄδ᾽ ταῦτ' ἴχοντες*, "the affair  
being thus."

905 Hermann reads *ἴχῃ* as being the  
more ancient form: so *ἰχάσται*, Æsch.  
Theb. 929.

906 *αὐτὸς* (*ἴπραξι*) *πρὸς αὐτοῦ*: *he did*  
*it, of himself*. The same phrase occurs,  
Trachin. 1134; Antig. 1177; (Ed. T.  
1237. Æschyl. Prom. 787. Medea,  
(Elmsley) 31.; and Heracida, 144.  
*Αὐτοῦ* thus serves for the three persons  
*ἱμαντοῦ*, *στρατοῦ*, *ἑαυτοῦ*.

907 a. *περιπτεῖς ἴχχας*, "the sword  
upon which he fell." So *περιπτεῖς τύχας*,  
i. e. *αἰς περιπέσεις*, Androm. 983. See  
Dr. Blomfield, Agam. 225.

907 b. *κατηγορεῖ*, *indicates, proves*.  
*Κατηγορεῖ* occurs in this sense, Cyrop.  
8. 3. 4; and 1. 4. 3. See Bp. Blom-  
field, Agam. 262.

909 *αἱμάχῃς*: *thou art blood-stained*,  
i. e. *slain*. Brunck asserts, that the sug-  
ment is neglected in the Choruses. So  
*εὐθή*, Prometh. 135. See Matthiæ, p.  
198.

910 *ἀφρακτοί* (*ἀφύλακτοι*, Hesychius)  
'unfenced, unguarded by thy friends,'  
i. e. *who should have detained thee in thy*  
*tent*.

911 a. *Κωφός* implies either *dumb* or  
*deaf*. Porson.

911 b. *ἄιδρις* (*ἀμαθής*, *ἄπειρος*, *ἀναίσ-*  
*θητος*, Suidas), *ignorant*.

"And I, dull in  
in every respect  
dull and unsharp.

was negligent of him."—So Anna; "nec  
tantos mente furores concepit," Æn. 4.  
501.

913 *δυστάπτελος*, *difficult to be di-*  
*verted, obstinate*.

914 a. *δυσάνυμος*, 'having a name  
ill-boding, or expressive of evil:' see  
line 430.

914 b. Brunck reads *ὁ δυσάνυμος Αἴας*:  
Porson (Orest. 1297.) asserts, that the  
tragedians rarely prefix the article to  
proper names, unless for some especial  
emphasis; or at the beginning of a sen-  
tence, where a particle is inserted, as  
*ταῖς γὰρ ἂν Θάβαις*, Phœniss. 522.

915 *εἶναι διατὸς*, *he is not to be gazed*  
*upon*. "Spectare non sino," Brunck. The  
affection of Tecmessa cannot endure,  
that the distorted features of Ajax should  
become a gazing-stock.

916 a. *καμπηθῆν* (*ὀλοσχηθῆς*, *πανταλῶς*,  
Hesychius), "altogether, entirely;" from  
*πᾶς* *all*, *πάσαι* *I possess*: see Dr. Blom-  
field, Perse, 735.

916 b. *φάροι*: As soon as any person  
had expired, the nearest relations closed  
his eyes, and covered his face: whence  
Hippolytus, at the point of expiring,  
calls upon his father Theseus to do him  
that office: *κρύψον δέ μου πρόσωπον ὡς*  
*τάχος πίπλοισ*, 1456. "Ἐκρύψα πίπλοισ  
*πυρὸν*, Troades, 628. See Valckenaer,  
Hippol. 1456.—"But let my favours  
hide thy mangled face:" Hen. IV.  
Part I. Act 5. Scene 4.

916 c. The penultimate of *φάροι* is  
generally short in the tragedians, except  
in senarian lines: see Dr. Monk, Hip-  
pol. 125.

917 a. "for there is no one, who, espe-  
cially if a friend, could endure to see,"  
&c. Brunck proposes *κ' οὐ φίλος*.—*Τὰ μὰ γὰρ*  
*παπὰ | οὐδεὶς εἰς σε πλὴν ἑμοῦ φέρει βροτῶν*,  
(Ed. T. 1415.)

917 b. The formulae *οὐκ ἔστιν*, *οὐδὲν*  
*ἔστιν*, *οἷς ἔστιν*, followed by *ἔστιν*, are illus-  
trated by Dr. Elmsley, Medea, 775.

918 *φυσῶν* *ἀνω* for *ἀναφυσῶντα*, *ἀνα-*  
*πύμπωντα*, *breathing or blowing upwards*.

*ἑαυτῷ*, 'inflicted by his own hand.'

The first syllable in *ἀπρᾶτος* is  
as any other vowel, naturally



short, before a tenuis and a liquid. So *ἀμὴ* shortens the *α*, line 811; *Œd. T.* 1492; *Phœniss.* 1270.

921 b. *Ἀρμαῖος*, (*ἰδευρότατος*, *Suidas*) "*most opportune, at the suitable moment.*"

921 c. *ὦς* for *utinam*. "Where is Teucer? If he comes at all, I wish that he may come in time, to compose his brother's body:" *Dr. Elmsley*.

Hermann translates the passage by "*Nam utinam tempori, si veniat, adsit ad-funus interempti fratris curandum.*"

922 *συγκαταρμίσειν*, to arrange, compose. Before the body was cold, the nearest relations of the deceased composed all the limbs, stretching them out to their due length: this ceremony was termed *ἰακτεῖν* or *ἔρθεῖν*. See *Potter*, *G. A.* iv. 3.

924 a. *παρ' ἰχθρῶς θρήνων*: "*Quis talia fando Myrmidonum, &c. temperet a lacrimis?*" *Æn.* 2. 7. "*Vix Punica fletu | cessassent castra ac miserescere nescius hostis,*" *Sil. Ital.* 2. 650. "*Vel Priamo miseranda manus,*" *Æn.* xi. 259. "*Ipsæ in nos mitis Hannibal contra naturam esse velit,*" *Livy*, xxii. 60. *Θίαμα, εἶον καὶ στυγοῦντ' ἰσικτίσαι*, *Œd. T.* 1296.

924 b. *Θρήνος* properly denotes a funeral dirge.

925 a. *ἱμῶδες* (*ἰσχυρῶς, δῆλος ἦς*, *Suidas*), "*thou wast likely; it was evident thou wouldst,*" &c.; in the Homeric sense of *μίλλω*; *Il. β.* 116: ξ, 126: *Odyss. δ.* 94. Or, in the sense of *destino*: *thou didst, then, intend, resolve; thou wast determined.* So *μίλλω κτανίην*, *Orest.* 1594. "*Ἐμιλλῆς* may also be taken, in the sense of '*debebas;*' *thou wast destined to (it was fated that thou shouldst,)* at length, complete the evil fate of thy infinite sufferings.—*Billerbeck* and *Bothe* adopt this interpretation.

925 b. *χρόνος*, or *χρόνον ποῖσι*, or *ἐν χρόνῳ*, at last, after a while. See *Vigerus*, p. 57.

927 *Ἐξανύσειν μοῖραν* corresponds to the Latin phrase of *defungi fato*. *Ἐξανύτω* is the Attic form for *ἰξανύω*. *Porson*, *Phœniss.* 463.

930 *πάνουχα καὶ φαίδοντ'*, (i. e. *ἐν*

*νοκτὶ καὶ δι' ἡμέρας*, *Lobeck*), by night and day.

931 *ἀνυστίναζεις*: so *Euripides*, *ενυστίναζων ἀρὰς εἰπνοῖς*, *Phœniss.* 344.

929—933 *τοῖα ἰχθρῶς* such expressions of hatred, *Ἀτρίδασι* against the *Atridæ*, *ἀνυστίναζεις* didst thou utter with a groan," &c. As *Sophocles* is a gleaner of Homeric phrases, it is probable that *ἰχθρῶς* *Ἀτρίδασι* has the same construction as *ἰχθρῶς* *ἠέρας* "*Ἡρῆ* (*Il. α.* 519) which *Heyne* interprets by *irasci Junoni*, vol. iv. p. 137.—If the distance between *τοῖα* and *ἰχθρῶς* does not allow of the preceding construction, *ἰχθρῶς* may be considered as an adverb; "*with angry feeling against the Atridæ.*"

933 *οὐλίῳ σὺν πάθει*, with a deadly emotion of mind.

934 *ἀρχων* (*ἀρχηγός, προηγός*, *Suidas*): "*that period was the dire commencement or author of calamities, when,*" &c. In a similar sense, *Euripides*, *κακῶν ἀρχηγὸν ἐκφαίνεις λόγον*, *Hippol.* 885. *Καὶ ταῦτα τᾶπη κλαυμάτων ἀρχηγινῆ*, *Agam.* 1618. See *Bp. Blomfield*, *Agam.* 250 and 1618.

935 *ἀριστόχιε*, (*ὁ γυναιῖος περὶ τὰ ἀριστιῶα*, *Suidas*) *valiant*. *Ἀριστόχιε ἄγων*, 'a contest relative to preeminence in valour.'

936 \*\*\* *Triclinius* and *Brunck* supply this chasm with *Ἀχιλλίῳ*; *Musgrave* and *Hermann*, with *χρυσοδίτῳ*, gold being employed in the decoration of armour: so *Pindar*, *χρυσίων δ' Ἀἴας στήθεθις ἔπλων φόνῳ πάλαισιν*. *Dr. Elmsley* conjectures *ἐν Δαναοῖς*.

938 a. *γυναιῖα*: ("*validus, vehemens,*" *Steph. Thesaur.*) "*I am aware, that a vehement or mighty distress penetrates to the heart.*" *Γυναιῖα* is, by some commentators, taken for *noble, generous*; such a sorrow as a noble mind feels, when contemplating the calamities of a sincerely-beloved friend.

938 b. *Euripides* uses *γυναιῖος* as a feminine word, *Hecuba*, 590. *Δύω*, primarily *necessity*, from the old verb *διύω*, to want; thence, *affliction, distress*. (See *Bp. Blomfield*, *Prom.* 186.)

938 c. *πρὸς ἡπάρ*: So *Euripides*, *πρὸς*

ἡπασ, λακρύων τ' ἰγγύς εἶδε, Hippol. 1073. And Æschylus, Πολλὰ γοῦν Σιγγάνει πρὸς ἡπασ, Agam. 421. See Valckenaer, Hippol. 1073; and Dr. Blomfield, Choeph. 266.

940 Δίς: so line 432, πάρισσι καὶ δις αἰάζων.—'Εν τοσαῦτοις πῆμασι Διπλᾷ σε πινθεῖν, Œd. T. 1320.

941 a. ἀρτίως, lately, just now.

941 b. Ἀποβλάπτωμαι, to be deprived of, to lose. The simple verb has the same sense, νόον βεβλαμμένος ἰσθλαῶ, Theognis, 223. [“Ἀποβλαφθῆσαν: id est, privatam tali amico, vel orbatam, aut privatam cum suo damno:” Steph. Thesaur.]

942 “You, indeed, may imagine these things; but I have too great a knowledge of them.”

944 Ζυγὰ δουλείας for ζυγὸν δούλιον or ζυγὰ δούλια: See examples, Br. Blomfield, Sept. c. T., 75.

945 a. σκοπός (speculator; or præfectus, præses), superintendent, watchful observer. So Homer, γενῆ, ἦτις γυναῖκῶν | δμῶων σκοπός ἴσσι, Odys. χ. 395.

945 b. Νῶν Attic for ἡμῖν: See Dr. Blomfield, Prometh. 12.

946 a. Ἀναλήτων, unfeeling, having no sympathy.

[946 b. ὦ μοι! ἀνάληπτον δισσῶν ἰθρήσας | ἔργον ἀναυδοῦ Ἀτρεΐδῶν, ἃδ' ἔχων i. e. “Eheu! immisericos nefandam factum memorasti geminorum Atridarum, si res ita se habet:” Bothe.]

947 Ἀναυδοῦ, passively, not to be spoken. “Thou hast mentioned atrocious conduct of the two Atridae, having no sympathy in this thy affliction.” (Brunck.)

[948 τῷδ' ἄχου, i. e. hurried away by the violence of thy grief. Billerbeck.]

951 a. ὑπερβηδῆς, (μίγα καὶ βαρῆ, Suidas), overwhelming, overloading, excessively ponderous.

951 b. Ἦυσαν, as appears from Tecmessa's answer, is to be referred to Σιῶι, and not to Ἀτρεΐδα.

953 a. φουσίω ('molior, struo, machinor,' Steph. Thes.) contrives, occasions, is the author of.

953 b. χάριν, (eis or πρὸς, being understood or expressed), generally takes the nature of the preposition, propter, “on

account of, out of favour to.” (See Vigenerus, p. 701.) So χάριν τῶν σῶν πάρας νυμφευμάτων, Androm. 1228. Πρὸς χάριν βαρῆς, Ant. 30. Πρὸς χάριν λόγων, Trach. 179. See, in this Play, 12. 176.

954 κελαινῶσαν (literally, ‘one who has a dark aspect’) dark, malignant, insidious: δόλιον, τῆ ψυχῆ δόσιον, Hesychius. (See note 232 b.) “Doubtless, the much-enduring Ulysses is (ἰφουβρίζει) speaking insultingly, with” (κατὰ understood) “insidious, or dark, soul;” &c. Hermann considers the construction of the line to be equivalent to κελαινῶσαν θυμὸν ἔχου ἰφουβρίζων. [Κελαινῶσαν θυμὸν, atram bilem, furiosum dolorem (Ajacis). i. e. “atro dolori (Ajacis) illudit Ulysses:” θυμὸν being governed by the ἰπὶ in composition: Bothe. “He (Ulysses) inveighs against the mind or breast of Ajax, as though it were dark,” i. e. gloomy, ferocious: Musgrave.]

956 πολότλας, “much-enduring, patient, calamitous,” is the usual epithet applied to Ulysses by Homer; and used, in anticipation, by Sophocles.

[Jaeger and Billerbeck understand πολότλας, as an epithet of censure; daring, audacious, one who leaves no subtle villainy unattempted; from τολάω audeo.—“Qui jam in Trojæ oppugnatione se audacem præbuerat:” Bothe.]

957 a. γιλᾶ for ἰπιγιλᾶ: so ἰγίλασσι ἰύχαις, Iph. T. 277. See note 30 b.

957 b. he ridicules these ills which sprung from frenzy: τοῖς διὰ μανίαν συμβεβηκόσιν. Μαινομένοις may, perhaps, be rendered by raging, i. e. violent, immoderate: as ‘insano dolori,’ Æn. 2.

Musgrave interprets τοῖσι μαινομένοις ἄχαις by the grief which, resulting from the loss of the arms, terminated in frenzy. “Ridet dolores, quos peperit Ajacis furor:” Brunck. “Effusis cachinnis ridet ferentes calamitates:” Bothe and Billerbeck. But that ἄχαις refers to Ajax, appears from κακοῖς τοῦδ', in line 968.

957 c. Hermann and Elmsley prefer τοῖσδε to τοῖσι.

959 ζόνει, and with him, “the Atridae, while hearing these events, ridicule

them;" γιλῶσι or ἰφουβρίζουσι being understood.

961 γιλῶντων, Attic imperative for γιλάτωσαν: Matthiæ, p. 281.

962 βλέποντα, *when alive*. Βλίσπιν, *to live*; φάος, *light*, being understood. So Euripides, Ἡμεῖς γὰρ τόδε | θανοῦσαν εἶδῃ, καὶ βλέπουσαν παῖδα σὴν, Iph. Aul. 1171. Οὐ γὰρ μ' ἴτι βλέποντ' ἰσόψισθ', Œd. C. 1438. Καὶ πῶς ἂν αὐτὸς κατθανοί τε καὶ βλέποι; Alcestis, 143. (See Dr. Monk, ad locum: and Bos, word φάος). So διεκόμενος, *living*, Æschyl. Eumen. 391. Ἐμεῦ ζῶντος καὶ ἐπὶ χροῖ διεκομμένοιο, Il. a. 88. "Sive diem videat, sive tegatur humo," Ovid. Trist. 5. 4. See Bp. Blomfield, Choeph. 831; and Monk, Alcestis, 688. Professor Scholefield is of opinion, that, in the sense of *living*, the participle is of much more general occurrence than the verb: Hecuba, 295.

963 a. δορός. See Matthiæ, page 106.

963 b. ἐν χρεῖᾳ δορός, *in the business of the spear*, i. e. in battle: 'in negotio hastæ, vel pugnæ,' Musgr. Χρεῖα, *affair, matter*, occurs line 740.—Jaeger prefers "in want of his spear," as when defeated by the Trojans.

964 οἱ κακοὶ γνώμαισι, *the foolish*. Δεινοὶ γὰρ ἄνδρῃ πάντες ἰσμεν εὐκλειῇ | ζῶντι φθονῆσαι, κατθανόντα δ' αἰνέσαι, Mimnermus. Κείμενον ἐν χροῖν οὐκ εἰδώς, ὃ γινώσεται ἀπίλθον, Libanius, Epist. 1814. "Tum denique homines nostra intelligimus bona, | quum quæ in potestate habuimus, ea amisimus. | Ego, postquam natus tuus potitus est hostium, | expertus quanti fuerit, nunc desidero:" Plautus, Captiv. I. 2. "Virtutem incolumem odimus, | sublatam ex oculis quærimus invidi:" Horace, 3, 24, 31. "Hoc debemus virtutibus, ut non præsentibus solùm illas, sed etiam ablatas e conspectu, colamus:" Seneca, Benef. IV. 30. "Præsentia invidia, præterita veneratione, persequimur: his nos obrui, illis instrui, credimus:" Vell. Paterc. ii. 92. "It so falls out, | that what we have, we prize not to the worth, | whiles we enjoy it: but being lack'd and lost, | why then we rack the value: then we find | the virtue, that possession would not show us, | whiles it

was ours:" Much Ado, &c. Act IV. Scene 1.

Gens bruta mente, quod tenet manibus bonum,  
Sero incipissit nosse postquam effluxerit:

Or,

Queis læva mens est, quod tenent ipsi bonum,  
Non ante norunt quàm sit excussum manu.—Grotius, Stob.

965 a. *Having a blessing in possession, know not*, i. e. 'that they have it.' Elmsley removes the comma at ἔχοντες, that the construction may be *nesciunt se habere*.

965 b. ἂν is omitted before ἐκβάλη: see line 742 b.

966 a. "His death is attended with more grief to me, *than* joy to them:" Hermann. The word μάλλον is omitted. So Homer, βούλομ' ἐγὼ λαὸν σόον ἔμμεναι, ἢ ἀπολίσθαι, i. 117. Bos adduces other examples. Elmsley prefers εἰ (*if, although*), to ἢ *than*.

966 b. Μὲν seems omitted in this line before δὲ in the following line. See Dr. Monk, Hipp. 592.

967 ἔραμαι, *cupio*. Œd. C. 512. Œdipus is congratulated in a similar sense: ἔπραξεν οἶον ἦθελε, 1704.

969 The reading, in the text, is sanctioned by Porson. It is an instance of *quasi-cæsura*, where the third foot suffers elision, either in the same word, or with the addition of γ', δ', μ', σ', τ'. See his Preface to Hecuba, p. 28.

970 a. Θεοῖς, by "the means or agency of the gods." 'Dis interemptus ille, non illis jacet:' Grotius, Stob.

970 b. Οὐ or οὐχ often occurs at the end of a period, either for a more vehement negation, or for grace of style. Οὐχ ἂν ποτε τοῦτο ποιήσαιμι, οὐχ οὕτω μαίνομαι, οὐκ. And, οὐ μοι δοκίῃ, ᾧ Ἰκπία, οὐκ, Plato. (See Vigerus, Chap. 7. § 13. page 460). Dr. Elmsley adduces other instances, p. 473. Mus. Crit. Vol. I. 'Non æquum dicis, non,' Terent. Ad. 5. 3. 7.

971 a. πρὸς ταῦτ', "Wherefore let Ulysses indulge in *unavailing* insults;" i. e. to which the dead Ajax is insensible.

Πρὸς ταῦτα here denotes "quapropter,

quare, or proinde, propterea;" and not "præter hæc." So Œd. T. 426: Ajax, 1115. 1313: Electra, 383. 820. See Valckenaer, Phœniss. 524, p. 272: Dr. Blomfield, Prometh. 1065: Matthiæ, § 592 β.

971 b. *ἰν κενῶς* for *κενῶς*, "uselessly, vainly, without effect." Adjectives are used adverbially, both in the plural and singular number: *ἰξ ἀίλων* unexpectedly, 716. *Ἐν ἀργαῖς*, idly, Œd. T. 287. ["*Nemine obsistente, scilicet post Ajacis mortem:*" Mudge.]

973 *ἀνίας*: "The noun *ἀνία* has generally its penult long, but sometimes short; as in four instances adduced by Ruhnken. Epist. Crit. ii. p. 76:" Dr. Brasse, (Greek Gradus).

Tecmessa leaves the stage.

Teucer speaks from within.

975 The word *αὐδὴν* is usually omitted after *ἀκούω*: "Some verbs, which indicate an operation of the external senses, are constructed with the genitive case, when the object of the verbs is not represented as affected by them:" Matthiæ, p. 467. *Ἀκούω*, in the sense of *obeying*, is usually followed by a genitive, as *ἀκούειν τινός*, Æsch. Agam. 965. *λόγων ἀκούσαι*, Ajax, 1070. *τῶν ἰφιστάτων κλύειν*, Ajax, 1072. Matthiæ, § 340, p. 484.

976 *ἰπίσκοπα*, τὰ τυγχάνοντα τοῦ σκοποῦ, Hesychius. In this sense, Wesseling and others interpret *ἰπίσκοπον* by (huic calamitati congruum, consonum, consentaneum) *well-suited, adapted to, expressive of*, this calamity: a lamentation which reaches, or hits, the mark of this calamity. So Arnald. Lectt. Gr. p. 183. This sense occurs among the significations assigned to *ἰπίσκοπος* by Suidas, *οὐχ ἡμαρτηκὸς τῆς συμφορᾶς, ἀλλ' ἰστοχασμῖνον*. So Lobeck interprets it by *ἰπιστήδιον, συναδὸν*, referring to Diodorus, *οἰκίαν τῆς περιστάσεως φωνὴν προίμιος*, Excerpt. Legatt. c. 27.—"Quale debet ejus esse, qui talem cædem conspicit:" Musgrave.—"Carmen quod pertinet ad hanc calamitatem:" Bothe.

Hermann interprets *ἰπίσκοπον* by *ἰπιμητικόν, regardful of, attentive to*: that the adjective may have the nearer resem-

blance to its substantive sense, *observatorem, custodem, curatorem*.

977 *ξύναιμον ἔμμα*, periphrasis for *ξύναιμι, brother*: see note on *ἔμμα πιλίας*, 140 b.

978 *ἄρ' ἠμπόληκας*: *Ἐμπολίω* (or *-ων*) *to traffic; to gain by trading*. In the former sense, the passage may be rendered by "*hast thou, then, trafficked, or bartered, according to the general report*"? *i. e.* "*hast thou thus unwisely exchanged life for death*"? *Βίον, ψυχὴν, or σιαυτὸν*, being understood. The expression seems borrowed from an unwise merchant, who, in trading, makes a foolish exchange. In a similar sense, Phædra, in killing herself, is said to be *κακὴ ἔμπορος βίου*, 968, Hippol. So (Phœniss. 1243) the Greek chiefs are exhorted, *μήτε Πολυνέικους χάριν ψυχᾶς ἀπειμπολάτι*.—"Exerces pretiosa odia, et constantia magno, | si, dum me careas, est tibi vile mori," Ovid, Heroid. 7. 47.

Brunck (on the authority of a "Scholion ineditum") interprets *ἠμπόληκας* in the sense of *gaining*. "*Hast thou, then, gained,*" *i. e.* in fulfilling thy desire of killing thyself? [*Ἐμπολῶ, τὸ ἀπὸ πραγματείας κερδαίνω ἔμπολῆ, ἢ λεγομένη πρᾶσις. ἀπὸ ταύτης τῆς ἔμπολῆς καὶ τὸ ἠμπόληκας νῦν, ἀντὶ τοῦ ἐκέρδαναι. δοκεῖ γὰρ ὁ Αἴας κερδαίνει, τὸ οἰκῖον δῖλημα πληρώσας*: Scholion ineditum: Brunck.] In a similar sense Suidas: *ἠμπόληκας: ἰπώλησας, ἐκέρδαναι: λέγεται δὲ καὶ ἐπὶ φαύλου τροπικῶς ἀντὶ τοῦ περιποίησας*.

"*ἠμπόληκας est perfecisti: nam ἔμπολῶν significat negotiari, negotium transigere. Simillimum est apud nostros verbum vollenden, quo utimur de eo, qui vitæ laboribus et molestiis defunctus est:*" Hermann.

Stephens explains *ἔμπολίω* by *mortem sibi accersere*: item, *comparo, acquiro, velut ex negotiatione*.

"*Hoccine præclarorum tuorum facinorum pretium retulisti, quale fert fama?*" Mudge.

Subaudiri potest *ἰμὶ vel ἡμᾶς: an vendidisti (i. e. prodidisti) nos?*—Legendum putabam, *ἄρ' ἠμπόληκας, ὡσπερ ἢ φάτις, κέρᾳτη; κέρᾳτη, res præclare gestas. Nisi*

malis, εἰς ἠμπίληκός μ', ἔπειτα ἡ φάτις κραυῆ; an *prodidisti me*? Musgrave. Ἐρ' ἠμπίληκας ἔπειτα ἡ φάτις κραυῆ; "Nactusne es, quæ fama crepat"? Bothe.

982 περισπρηχῆς (περιώδυνος, Hesychius) *most painful*.—'Supra modumurgens, seu premens,' Steph. Thesaur.: *grievous, oppressive*.—'Perquam properatus,' *accelerated, too sudden*: Heath. *astounding, distracting*, according to a Scholiast, who observes, that they who are reduced to great difficulties, run up and down in despair of extricating themselves from the calamity. Musgrave refers to *περισπρηχῆς ἰδύνησιν*, Oppian, *Haliect.* v. 145.

983 τί γὰρ εἶκον τὸ τοῦδε, "how fares (or, what has become of) the son of this man?" Some such verb as *πειῶ* or *πράττει* seems understood. So *Philoctetes*, 421, τί δ' εἰς παλαιός: and τί δ' εἰς στρατηγός, *Iphig.* T. 529.

984 μοί: for the expletive dative, see note on line 39 b. Ποῦ γῆς: so the Latins, *ubi gentium*. See *Matthiæ*, p. 932. § 603.—See note 102 b.

985 ἴσον τάχος, as soon as possible: see *Matthiæ*, p. 666. § 461. *Obs.* Ὅσον is put for ὅς, whenever it is prefixed to a noun, in expressing a superlative: see *Vigerus*, end of § ix.

986 a. δῆτα: "No editor has noticed this instance of a trimeter iambic beginning with a word, which cannot begin a sentence: the true reading seems to be, Διῦρ' αὐτὸν ἄξις δῆτα:" *Elmsley*.—In reference to the preceding remark, *Hermann* observes, "Cave quidquam mutes. Nam ubi sententia circa finem versus incipit, duorum versuum numeri ita conjunguntur, ut in fine alterius, alterius autem initio, ea jam licita habeantur, quæ aliter non nisi in medio versu concessa sunt. Simillimum exemplum exstat infra, 1089, καί σοι προφωνῶ τόνδε μὴ θάπτειν, ἔπειτα | μὴ, τόνδε θάπτειν, αὐτὸς εἰς ταφᾶς πίσης. Ubi coherent artissime ἔπειτα μὴ, quas particulas si disjungeres, sententia prodiret ineptissima. Adde *Hippol.* 1391; *Œd. Tyr.* 1084."

986 b. κενῆς, (*ἰσχυρημένης, κικινωμένης, Suidas*) *deprived, robbed of her cub*.—

*Hermann* takes κενῆς in the sense of "relictæ, sejunctæ," *left behind, severed*, i. e. from her cub, which the hunters had stolen: for κενῶσαι, in the sense of *καταλιπεῖν*, he refers to *Andromache*, 1139; and *Bacchæ*, 729. Musgrave considers κενῆς as used in enallage for κενός. Heath takes κενῆς in the sense of *empty*, i. e. of food, *hungry*; and, therefore, *absent* in search of food; and thereby leaving her cub unprotected.—A Scholiast interprets κενῆς by *deprived of her mate*; as if *Eurysaces* would be seized, now that *Tecmessa* had lost the protection of *Ajax*.

988 a. ξύγκραμνε, labour together with: ξύγκραμνε ἀδελφῶ, *Soph. Electr.* 987.

988 b. θανοῦσι κικινωμένοι: a similar pleonasm is comprised in *θανόντες προκίρηντες*, 1059. [For *θανοῦσι*, *Bothe* reads, *θανόντες*: "quippe *valentibus* solent omnes mortuis illudere."]

989 a. φιλοῦσι, are wont. "To trample upon the dead" or "fallen," seems to have been a proverbial expression. So *Aristides*, *ἱερμβάλειν*, ἰδὴ λέγεται, κικινωμένοι: and *Libanius*, τοῖς πεπρωκόσι ἱερμβάλειν. *Lobeck*. Ὅσον εὐγγυον βροτοῖσι τὸν σπίντα λαπτίσει πλίον: *Agamem.* 857. 'Hæc est humanæ semper mutatio mortis: | fit moriens ludus, qui fuit ante pavor:' *Petron. Afran.*—"Nam mortuos | plerisque mos est insequi ludibrio:" *Grotius, Stob.*

989 b. *Billerbeck* supposes, that *Tecmessa* now leaves the stage, in order to fetch *Eurysaces*, with whom she returns at verse 1169. If *Tecmessa* does not quit the stage at line 973, but is continuing as a κωφὸν πρόσωπον, her silence on the appearance of *Teucer*, and his omission to address her, would argue some want of judgment on the part of *Sophocles*.

991 ἰφίσιδ', he enjoined.

993 a. προσιῶν ὀφθαλμοῖς; a usual pleonasm: ἰδὸν ἐν ὄμμασι, *Hippol.* 1260: ἔρας ἐν ὄμμασιν, *Trachin.* 241. (See *Dr. Monk, Hippol.* 1260).

993 b. διαμάτων, ὦν: see note on line 115.

997 a. Μόρος, in the tragedians generally signifies *death*. *Poison, Hecub.* 1252.

997 b. The two participles *διών*. and *ἰίχ.* are to be construed with *ἴβην*.

997 c. *Ἰχνοσκοπία*, *vestigia scrutator*, occurs Choeph. 222.

997 d. After *διώκων* (*urging*) understand *πίδας*.

998 a. Sophocles introduces Teucer as dwelling upon the general report of Ajax's death, in order to shew that the prayer, uttered by the dying hero, in line 828, had been granted.

998 b. "For a rapid report respecting thee," as if "announced" by some God, &c.: *Θεῶν* being governed by *ὑπὸ* or *παρὰ*: so Brunck, "tanquam ferente Deo aliquo." Elmsley (*Medea*, 241) inclines rather to *Θεῶν* than to *Θεῶν*, which shews that he leans to the opinion of Brunck. "As if some God had brought the tidings:" Franklin. "A sad report of thee, as by some god, was quickly blason'd through the Grecian host:" Dale. "Quick through all the Grecian camp | the rumour of thy dreadful fate was spread, | as of some God;" Potter. So Matthiæ, who observes that *σοῦ* is put absolutely with *βάξις*, where otherwise *περὶ* is used: "the fame of you, with respect to you, as the annunciation of a God," &c. p. 457.

Some commentators refer *Θεῶν* to Ajax, who (in Hermann's opinion) is compared to a God, in consequence of the miraculous rapidity with which the intelligence of his death had been diffused: "cæterum cum Deo propter solam celeritatem, qua mors ejus divulgata erat, comparatur Ajax." So Bothe, "Celer de te fama tanquam de deo aliquo," &c.

Jaeger considers *βάξις* to be used in the double sense of *report* and *voice*: "A rapid report respecting thee, as if (the voice) of some God," &c.; the voice of a God being loud and penetrating.

999 In *οἴχεται* *θανών*, *οἴχεται* has the sense of *perit*, which it has also alone, without a participle. See Matthiæ, p. 857. § 559 c. *Οἴχομαι* is often followed by a participle: *οἴχεται ἰβριμμίνα*, Ajax, 1271: *οἴχεται στείλων*, Œd. C. 298: *οἴχεται ἀποπάσας*, Œd. C. 894: *οἴχει λαβών*, Œd. C. 1009: *οἴχεται θανών*, Phil. 414.

1000 *Ἐκπεδών*, *out of the way, apart, at a distance*. "*Ἀγιστὶ μ' ἐκπεδών*, Antig. 1321 and 1339. (See Dr. Blomfield, *Prometh.* 352). *Ἐκπεδών* is of frequent occurrence in Euripides: sometimes with a dative, *ἐκπεδών χωρήσασμαι Ἐκάβη*, Hecuba, 52; *ἀπιλθίτω δὲ σοῖς λόγουσιν ἐκπεδών*, Orest. 541; *εὐρένοισ ἐκπεδών μισίστασε*, Phœniss. 40: sometimes with a genitive, *ἐκπεδών Ἰχιν μιάσματος*, Iph. T. 1227; *ἐκπεδών φόνου*, Herc. F. 1028. See also Hecuba, 1037 and 1264; Hippol. 459, 705; Alcest. 650.

1001 *ὑπιστίναζον*, compound for simple, "I bewailed thee, *I groaned*." The scholiasts lay a stress upon the *ὑπέ*: "I lamented secretly, within myself," as if through fear of expressing an open sorrow.

1003 The covering is removed from the corpse of Ajax.

1004 a. *O spectacle, which cannot be viewed without grief! O painful daringness!* (See Br. Blomfield, *Prom.* 69).

1004 b. The genitive *τέλμης* may depend either upon *ὦ*, that interjection being often followed by a genitive; or upon *ὄμμα*. The former construction is approved by Eustathius and Hermann; the latter, by Brunck and Erfurdt. See note on line 900.

1005 *What numerous woes thou, occasioning to me, diest!* i. e. "what numerous woes does thy death occasion to me!" The word *κατασπίρας* includes the double idea of *being the original cause*, and, *to a great extent*: so Suidas, *κατασπίρας, ἀρχὴν κακῶν παρασχόν· τὸ γὰρ σπίρας ἐπὶ πλήθους κακῶν σακτίον*. "Seminator omnium malorum," Cicero.

1006 *ποῖ μελίην*, &c.; this is the usual language of poetical despair: "Nam quo me referam? Idomeniosne petam montes, &c." Catullus, 64. 178. *Νῦν ποῖ τρέπωμαι; πότιρα πρὸς πατρός δόμους*, *Medea*, 502. "En quid ago?" &c. *Æn.* 4. 534.

1007 *Ἀρήξαντ'* is in the accusative case, though apparently referring to *μοί* in the preceding line. The transition from the dative to the accusative, in participles, is very common: "*Ἐπιστὶ μοι θεάσσε κλύουσαν*, *Soph. Electr.* 479; *Σοὶ δὲ συγγνώμη*

πάσχουσιν, Medea, 814; κράτιστά μοι—προσλαβόντα, Prometh. 225; Ἀνοίξαντα for ἀνοίξαντι, Medea, 658. See Dr. Elmsley, Heraclidæ, 693. See note 872 b.

1008 Dr. Elmsley (Medea, 1275, and Heraclidæ, 56), considers ἡ σου as equivalent in many instances to ἴσως, or ὡς ἴσως, *I suppose*. So, in this play, 382. 622. 850. 1229. Sophocles has used both ἴσως and ἡ σου. In this passage ἡ σου is used ironically.

1009 a. ἴσως (*doubtless*) is often used in the sense of *affirming*, as well as of *doubting*.

1009 b. εὐπρόσωπος (εὐπροσώγος, Suidas) *affable*; rather, *having a bland aspect, a smiling air*, used adverbially. [Εὐπρόσωπος, qui hilari et læto vultu est; qui lætis oculis aliquem aspicit; hilaris aspectu: Steph. Thesaur.]

1009 c. [Lego, in λιῶς τόσσις, *in tanto populo, tanto militum et nautarum Salaminiorum numero: nam invidiam augebat, Teucro multisque aliis salvis fortissimum et Telamoni exoptatissimum, Ajaxem, desiderari. Ἐν λιῶς, modeste; utpote non dux eorum, sicut Ajax, sed commilito: Bothe.*]

1010 πῶς γὰρ οὐχ, for how can it be otherwise? So πῶς δ' οὐκ ἂν, CEd. T. 937. Πῶς γὰρ οὐκ, Electra, 865. The form πῶς δ' οὐ is equivalent to, *who can deny it*. See Br. Blomfield, Persæ, 1013; who observes, that the Greek language is very abundant in interrogations. Instances occur, in this Play, 279. 270. 677. See, also, his note, Agam. 264.

1011 ἥδιον for ἥδὺ, comparative for positive. See note 161 b.—“Ὅτῳ πάριστι, &c. “whose custom it was, even when prosperous, to have no agreeable smile.”

1012 κρύπτειν, to be reserved, to keep back. “Nam quid *dissimulo*,” &c. Æn. 4.

1013 Δορὸς, *spear, captive taken by the spear or in war (thing for person)*, is applied to Hesione, in the same sense, as λίχος δουριάλωτον to Tecmessa, line 211. Νόθος is here used in reference to the opinion of the Athenians, who considered children to be νόθοι, if born from a foreign mother. The line in which Teucer is

termed νόθος in Homer (Iliad θ, 284.) is considered by Heyne to be an interpolation.

1015 τὰ σὰ κράτη θανάτος for τὰ κράτη σοῦ θανάτος. The possessive pronouns are equivalent in signification to the genitive of the personal pronouns: ὦ πάτερ ἡμίτερι, υἱὸς ἐμὸς, are the same as πάτερ ἡμῶν, υἱὸς ἐμοῦ. Κόμας ἐμὰς, κὶ τῆσδε, Ajax, 1174. Matthiæ, p. 671, § 466. So in Latin, “*meus illiusque parentes*,” Ovid.

1016 νίμοιμι, *I might occupy, hold, possess*. This sense of νίμω occurs, CEd. T. 201. 237. Phil. 393.

1017 δύσοργος (ὀξύχολος, Suidas), *irritable, irascible*. Ἐν γῆρα βαρὺς, *morose from old age*.

1018 *Angry, even to variance, πρὸς οὐδὲν causelessly; for nothing: nullâ de causâ*. See Matthiæ, p. 912. [Musgrave considers the construction to be ἐγὼ εἰς ἔριν, θυμούμενος πρὸς οὐδέν.—“Subaudi ἔν in οὐδέν. Rebus quæ minime ad contentionem spectare videantur, irasci dicitur Telamon:” Bothe.]

1019 ἀπωστός (ἐκδιδιωγμένος, Suidas), *expelled, driven from*. “Teucer Salamina patremque | cum fugeret,” Horace, i. 7. “Atque equidem Teucrum memini Sidona venire, | finibus *expulsum* patriis:” Æn. i. 619. Ἀπωστός ἀπορριφθήσασθαι: for instances of pleonasm, see, in this play, 59. 69. 144. 171. 289. 750. 754. 757. 830. 878. 898.

1020 λόγοισιν, *in consequence of my father's reproaches*. Brunck seems to take λόγοισιν in the sense of *public reprobation*.—“Oratione quæ servum potius quam liberum hominem decet, ut me ab hoc crimine purgem, frustra palam habitâ:” Heath.

1022 Brunck, Hermann, Lobeck, and Dr. Burney, prefer ὠφελήσιμα: *I have many enemies, but few assistancies*. “Multi mihi sunt inimici: pauca autem adjumenta, quibus confisus, audeam resistere:” Brunck. Toup prefers ὠφελήσιμοι: “At Troy, mine enemies are many, but those, ὠφελήσιμοι who can assist me,” (ὠφελήσιμοί μοι εἰσι κατὰ being understood) are profitable in few respects.”

1023 *εύρημν*, "I have found, met with, gained;" used in a bad sense, as the Latin *invenio*; "invenere sibi perniciem," Tacitus. See note 777.

1024 *πικροῦ*, *bitter*; metaphorically, *fatal*; or, literally, *penetrating, sharp*, if Buttmann be correct in deriving *πικρὸς* from *πίκω*, *to puncture*.

1025 a. *αἰόλος*, *glittering*. *Αἰόλος*, in its radical sense, is *rapid, flexible, agile, quick in motion*: hence, as in the quick motion of luminous bodies, *resplendent, flashing*. In this double sense, it resembles the Latin *coruscus, corusco*. Thus Heyne interprets *κερυθαίολος* by "agilis, qui dum pugnat discurrit, agitatione corporis capitisque quassat galeam cum cristâ:" β. 816: and *τύχια αἶλα* by "*corusca*:" see Heyne, vol. iv. p. 593, *Iliad*, δ. 186. Berndt (*Lexicon Homericum*, word *αἰόλος*) adopts a similar interpretation. *Αἰόλος* may be considered a general Homeric epithet, as *αἰθῶνι σιδήρῳ*, 147. [*Αἰόλου*, "flexili, lento, qui in omnem partem se flectit, dum cadaver expedire studeo:" Mudge.]

1025 b. *κνώδοντες*, (*τῆς ἀκμῆς τοῦ ξίφους, τῆς ἄξιας εἰς τὸ καίνειν. ἀπὸ δὲ τοῦ μέρους, τὸ ὄλον ξίφος δηλοῖ*: Suidas) *point of a sword; sword itself*: as the Latin *muero*. *Κνώδων*, in its primary sense, is explained by Lobeck, as the cross-bar, which separates the blade from the handle: "*κνώδοντες sunt remoræ venabulorum et gladiatorum ('capuli moræ,' Sil. Ital. i. 515)*. Hesychius *πτερυγία ξίφους τὰ ἰκατέρωθεν*: in *hastis, πτερυγίς*, Pollux, I. p. 485. 486. Unde *ξίφους διπλοῖ κνώδοντες*, Soph. Antig. 1200." The *κνώδοντες* in hunting spears seem to be some lateral projections towards the point, which prevent the animal from receiving the weapon too deeply, and, thereby, from reaching the huntsman.

1026 a. "How shall I extricate thee from this fatal (or *piercing*) sword? even that (*φονίως*) *murderous* weapon, by which, alas! O unhappy man, thou hast expired." *Φονίως*, in the latter clause, is in apposition with *κνώδοντος* in the former clause. Of this syntax, Lobeck adduces several instances. This construction ap-

plies more immediately to sentences, the latter of which commences with the pronoun relative. *Φυλάττω τὴν ἰωνυμίαν, ἦντις Ἰβηρίαν Ἐσπίριος ἴδεντο*, Ælian, H. A. lib. 13. *Εὐάδην, ἣν Ἴφρις ἀναξ παῖδα φουτιύει*, Eur. Suppl. 985. *Διὰ δικαιοσύνην, τὴν οἱ αὐτὸς ἄλλην συνήθει ἰούσαν*, Herodot. 7. 164. *Συὸ δὲ βωμοὶ | ἀνδρα μὲν φερίουσιν ἐν ἰατρῇ, τόσσαπιε ἄραι | ποιητῶν ἀγνιεύσει*, Callim. H. in Apoll. 81. The Latins remove a word from its natural place in the former sentence, into the following sentence; as "*Vulneraque illa gerens, quæ circum plurima muros Accepit patrios*," Æn. 2. 278. "*His moenia quære, Magna pererrato statues quæ denique ponto*:" 2. 295.

1026 b. *ἄρα* is here inserted, as expressive of sorrow, in the middle of the sentence. So *ἰγὰρ δὲ σὺν χαρῶν λόγους | τσιούσδ' ἴχουσ' Ἰσπευδοῖ, οὐκ εἰδυῖ ἄρα, | ἴσ' ἡμῖν ἄτης*, Soph. Electr. 935. *Ὀς οὐκ ἄρ' ἦδη τῶν ἰμῶν οὐδὲν κακῶν*, 1185.

1026 c. *εἶδες*, &c., "wast thou aware, that Hector, though dead, was destined, at some future time, to destroy thee?"

1027 a. *ἀποφθίσαι* (*ἀνελῖν, θανατώσαι*, Suidas) *to destroy*. *Ὀμῆ συναπίφθισαν ἄτην*, Oppian, Hal. 5. 576.

1027 b. *Ἐμιλλε ἀποφθίσαι*: besides the simple form of the futurum, there is a periphrastic futurum, made up of *μίλλω*, and the infinitive of the present, aorist, or future: as *μίλλω γράφειν*: *μίλλει γινίσθαι*, Arist.: *μίλλω κτανῖν*, Orestes, 1594: *μίλλω ἄρξειν*. See Matthiæ, § 502. Porson, Orest. 929. Elmsley, Heraclidæ, 710.—Hermann reads *ἀποφθίσει*.

1028 a. *θειῶν* is a monosyllable, in scanning. See Porson, Orestes, 412.

1028 b. The form *επίψαι δε*, (*animadvertite autem*) with which *επίψασθε* corresponds, is illustrated by Bishop Blomfield, Prometh. 1050.

1029 *ἰδωρήθη* is used in a passive sense, which rarely occurs: "to whom it was presented by this man," Ajax.—See Dr. Elmsley, Heracl. 757.

1030 a. *πρισθεῖς* (*ἱεραφθεῖς, δισμυθεῖς*, Suidas), "*tightly fastened, by his belt, from his chariot*." *Ἐξ ἀντύγων* is to be construed with *πρισθεῖς*: as "*Ἐκτορα—ἐκ δίφροιο*



Ἰδουσι, Il. 22. 399. "Ἐδιδόν ἱξ Ἰππιον  
 "Ἐσπερα σφύμενον, Alpheus, Epigr. 5. 4.  
 Sophocles has followed those who deviate  
 from Homer, in asserting, that Hector  
 was fastened, while yet alive, to the cha-  
 riot of Achilles. [Πρίω, stringo, con-  
 stringo, alligo: Steph. Thesaur.] Πρισθίς  
 ita cingulo constrictus, ut carnes ad ossa  
 usque corroderentur: Mudge. "Vinclis  
 manus secantibus præstrieta," Seneca,  
 Troad. 559. Πρίω, in its radical sense,  
 is, to grind or gnash with the teeth. Thus  
 πρίω ἰδόντων occurs in Crinagoras (epigr.  
 37. 4.); and πριστήρης ἰδόντις (epigr.  
 ἄδισπέρ. 200. 5.). As the gnashing of  
 teeth is a symptom of anger, πρίω and  
 πρίσθαι are used by the poets in de-  
 scribing that passion. Thus Antipater  
 Thess. (epigr. 43. 3.), "Ἦρα προμήνια κάλ-  
 λει Γανυμήδειος: and, Apollonius, (Argon.  
 4. 1671.) λιυγαλίον δ' ἐπὶ οἱ πρίω χόλον.  
 By an easy transition, πρίω was trans-  
 ferred to inanimate toothed things; as  
 πριστὸς κτίς, πριστὴ ψῆστρα; and further  
 signified to cut, tear, rend. As to bite  
 with the teeth implies tenacity, πρίω began  
 to be used for ἱμπεφυκίναί, δράττεισθαι: as  
 in Oppian, (Hal. 2. 375.) 'Ἐνθά μιν ἀμ-  
 φιβαλὼν περιηγίῃ πάντοθεν ἄλκῃ | ἴσχει τ'  
 ἱμπερὶ τι: and, (3. 314.) χιλε προμήνη,  
*arcte constricta*. In this sense, Suidas  
 interprets ἱμπερίσαντις by συσφίγγαντις,  
 προσαρμόσαντις; and Hesychius, πρισμοῖς,  
 by τοῖς βίαιοις κατοχαῖς. So Helladius  
 interprets ἀπριξ by συμπεφυκότης, ὥστε  
 μὴ διαπρίσαι τὴν συμφυῖαν.—See Lobeck's  
 learned note.

Somewhat similar to πρίω, is the Latin  
*frendere*, "to gnash the teeth;" which  
 is metaphorically applied to break or  
 bruise. "Saxo fruges frendas," Accius.  
 "Porci dicuntur nefrendes, quod nondum  
 fabam frendere possunt, id est, frangere,"  
 Varro.—See Facciolati, word *frendeo*  
 and *frendo*.

1030 b. Ἄντυξ, a round projecting  
 part on the side of a charioteer's seat, to  
 which he occasionally fastens the reins.  
 (See Heyne, vol. v. p. 48; and Dr. Monk,  
 Hippol. 1183).

1030 c. There are three forms Ἰππιος,  
 Ἰππιος, and Ἰππικος: of which the first is

seldom used, unless for the sake of the  
 metre.

1031 a. "was lacerated, by being  
 dragged continuously."

ἰνάπτει: metaphor from a fuller.  
 The grammarians affirm, that ἰνάπτει is  
 a spelling of modern date, i. e. about the  
 time of Aristophanes; but that the  
 ancient Attics wrote κνάπτει. (See Br.  
 Blomfield, Persæ, 582.)

1031 b. ἀπίψυξεν, i. e. ἀπίσπυον,  
*breathed forth*.—'Ἀποψύχων πνῦμα ἐ-  
 λιψθὲν ἴτι, Anthol. Ined. Analect.  
 Brunckii, p. 7. 'Ἀποψύχοντις, Liban.  
 vol. i. p. 509. (Musgrave).

1033 πρὸς τοῦδ', "by this (sword);"  
 i. e. κνώδοντος, not δουρεῖας.

1034 ἰχάλλουσι (procutit) *hammered*  
*out, formed*. Æschylus uses the com-  
 pound προχαλλύω, in a similar sense,  
 Choeph. 636.

As the verb ἰχάλλουσι is suitable to  
 ξίφος only, and not to ζωστήρ, Brunck  
 considers that some such verb as ἰχάλλει  
 κατισκιάσει, must be understood to the  
 latter noun. But the poets often use one  
 verb with two nouns, although it be  
 strictly applicable to one of them. See  
 note 632.

1035 Hermann removes the comma  
 after "αἰδης, and considers the expression  
 to be synonymous with κάκιστος "ἄσπε-  
 ἀγρίως ἰδημιούργησιν.

1036 Dr. Blomfield proposes αἶ for  
 οὖν: Prometh. 795.

1036—1039 "Ego hæc et alia que  
 accidunt mortalibus, | mitti potente dix-  
 rim nutu Deum. | Quod si quis aliter au-  
 tumat, sensu suo | per me fruatur, dum  
 meum linquat mihi:" Grotius.

1037 Μηχανῶν: this active sense oc-  
 curs, Homer Odyss. ε, 142, ἀτάσθαλε  
 μηχανόωντας: and, Apoll. Rhod., ὑπὲρ  
 μηχανόωντες, 3. 583.

1038 τὰδ' ἴστιν ἐν γνώμῃ φίλα, "and  
 whoever does not approve of these senti-  
 ments." Herodotus has a similar phrase.  
 ἦν ὁ Μιλτιάδης Κροίσῳ ἐν γνώμῃ γυγνώσκει.  
 6. 37: so κατὰ νόον εἶναι, Herodot. 9. 110.  
 And Homer, ἀπὸ θυμοῦ εἶναι, Il. i. 562:  
 and ἐκ θυμοῦ πείθειν, 23. 595.

1039 Hermann reads, κείνος τὰ κίνοισι

"Let him adopt those opinions of his, and I adopt these of mine."

The sentiment in this line seems to be a proverbial expression. *Χαιρίτω δ' ἑκαστος οἷς ἤδεται*, Longin. § 36. *Σοὶ μὲν ταῦτα δοκοῦντ' ἴσσην, ἰμοὶ δὲ τάδε*, Evenus, in Stobæus, Serm. 80. *Σοὶ μὲν δοκίτω ταῦτ', ἰμοὶ δὲ πάντῃα*, Eurip. Suppl. 466. *Σὸ τῆδε κρίνεις, κίνη δ' ἐγὼ*, Alcest. 545.

*Στείργων*, to be pleased with, be content with, acquiesce in. See *Œd. C.* 7. 519; *Antig.* 292; *Trachin.* 486; *Phil.* 533. *Στείργων* is followed either by a dative or accusative: (See Matthiæ, § 403, c; and Obs. 1), *στείργων τινὶ* or *ἐπὶ τινὶ* or *τί*. See Gataker, *M. Ant.* p. 248.

1040 *μὴ τιῖνε μακρὰν*, sc. *ῤῆσιν*: "forbear further discourse; but consider how," &c. So *Æschylus*, *μακρὰν γὰρ ἐξίτινας*, *Agam.* 889; and, *μακρὰν ἴτινας*, 1267. *Μακρὰν γ' ἂν ἐξίτινα*, Eurip. *Medea*, 1347. Plato inserts the noun *ῤῆσιν*: *μακρὰν ῤῆσιν ἀποτίνοντας ἐν τοῖς ἰδουρμοῖς*, de *Repub.* X. p. 605. D. See Dr. Blomfield, *Agam.* 889; Dr. Elmsley, *Medea*, 1318; Ruhnkenius, *Tim. Lex. Platon.* p. 228, word *ῤῆσις*. Billerbeck explains the ellipse by *μὴ τιῖνε (λόγους εἰς) μακρὰν (ἰδόν.)*.

1043 a. "And *τάχα* perhaps, *ἄ* δὲ as being an ill-disposed person, he may have come for the purpose of ridiculing our calamities:" Brunck. *Γελῶν* for *ἰγγελῶν*.

Stolberg and Jaeger take *ἐξίποιτ'* in the sense of *utter, speak*: "*ea dicet, quæ vir improbus dixerit: ut ἐξίποιτ', quem-admodum ad κακοῦργος ἀνὴρ positum est, ita repetatur ad γελῶν.*" "And perhaps, in ridicule of our evils, he will utter what a malignant man would utter." So Stephens, "*ἐξικνούμαι, persequor oratione seu verbis:*" as the Homeric *πάντα διέξομαι*.

1043 b. *ἄ* δὲ, put somewhat unusually for *ἄτε*, *ἄτε δὲ*, *οἶα δὲ*. Bothe reads *ἄδην* for *ἄ* δὲ: "facile eo perventurus videtur, ut *affatim* mala irrideat."

1044 "What man (*ἐκ στρατοῦ*) of the army is he whom thou discernest?" So Euripides, *δὲ ἂν δύνηται πόλιος*, *Orest.* 887. See Porson.

1045 a. The primary sense of *στέλλω* is, according to Valckenaer, to *fit out*, to

*equip*: which acceptation suits this passage.

1045 b. *ῥ*, in behalf of whom, in whose cause.

The dative is put with transitive and intransitive verbs, to show that an action takes place with reference to a person or thing; 'particularly for the advantage of any one, for the pleasure of any one.' Matthiæ, § 387, p. 541. Valckenaer, *Phœn.* 1742.

1046 *δυσπιστῆς*, difficult: as opposed to *ἰσπιστῆς*. See Br. Blomfield, *Prometh.* 777.

Menelaus enters, attended with heralds.

1047 a. *οὔτος*, "what ho!" used in calling. See note on line 71 a.

1047 b. *Φωνῶ*, "I command thee not to prepare that body for interment." So, in 1189, *σοὶ προφωνῶ τόνδε μὴ θάπτειν*. *Λίγω* and *ἰνίσσω* are used in the same sense.

1047 c. *Τὸν νεκρὸν*: *νεκρὸς*, signifying *corpse*, is always used in the masculine gender. See Porson, *Hecuba*, 665; *νεκρὸν τόνδε*; and *Phœniss.* 1648. Other examples occur in this play, 1176, 1326.

1047 d. Boissonade places a full stop after *φωνῶ*, thereby taking *ζυγκομίζειν* in an imperative sense: *Οὔτος! σὲ φωνῶ. Τόνδε*, &c.

1048 a. *Συγκομίζω* comprises whatever funeral ceremonies are observed towards a corpse, previously to burial. [*Συγκομίζειν τὸν νεκρὸν, componere mortuum ad sepulturam*: Steph. Thesaur.]

1048 b. *ἴχαι* used for *ἰστί*. See note 320.

1049 a. "To what purport hast thou wasted this haughty speech?" So Euripides, *λόγους ἀναλώεις*, *Medea*, 326; and Aristophanes, *Ἦ πόλλ' ἀναλώσας ἴση*, *Lysist.* 468. (See Dr. Blomfield, *Sep-tem.* 813.) "Nam cur tanta verba insumisti?" Bothe. "Nam cur tam superba verba jactitas?" Brunck.

1049 b. Brunck, Bothe, Lobeck, and Erfurdt read *ἀνάλωσας*, not *ἀνήλωσας*. "The modern Atticists teach that the verb *ἀναλῶ* or *ἀναλίσκω* preserves the vowel *α* unchanged in those inflexions, in which other verbs change it

into  $\alpha$ . See particularly Valckenaer, (Phœniss. 591) in whose words we subjoin the reason, which is assigned for the immutability of the vowel in this verb: *Litera verbi, semper producta, non erat augmenti capax; propterea formas vulgares ἀνήλωκα, ἀνήλωσα, ἀνήλωμαι, &c. repudiantes Attici scribere sueverant ἀνάλωκα, ἀνάλωμαι, &c.* We have two reasons for believing, that the doctrine, contained in these words, is erroneous. In the *first* place, these pretended Atticisms violate the analogy of the language. If ἀναλῶ makes ἀνάλωσα on account of the long vowel, why do we find ἡρίστησα, ἡθλησα (Ced. C. 564) ἦσα, ἦξα, instead of ἀρίστησα, ἄθλησα, ἄσα, ἄξα? If the long  $\alpha$  had been supposed by the Athenians to supersede the augment, they would have written and pronounced ἄρα, ἀράμην, ἀλάμην, rather than ἦρα, ἦράμην, ἦλάμην, as the  $\alpha$  is long in the oblique modes of these aorists.—In the *second* place, we find ἀνήλωσα, &c. in inscriptions, which were engraved long before the Attic dialect began to decline from its purity." *Elmsley.*

1050 a. ταῦτ' ἴστί seems understood before δοκοῦντ'; "such is my will or determination, such is the determination of him who presides over the army." So Johnson, "Visa sunt hæc mihi," &c. Billerbeck refers δοκοῦντ' to λόγον, in more immediate connexion with the preceding line.

1050 b. δοκοῦντ' ἰμοί, δοκοῦντα δ' ; 239. Elmsley (Heraclidæ, 874 ; Medea, 1039) has collected numerous instances of this repetition of two words, where μὲν is omitted in the former clause and expressed in the latter: μήτηρ | κινεῖ κραδίαν, κινεῖ δὲ χόλον, Medea, 98. "Ἐκλυον φωνᾶν, ἔκλυον δὲ βοᾶν, Medea, 131. 'Ἐλευθεροῦτε πατρίδ', ἔλευθεροῦτε δὲ | παιῖδας, Æsch. Persæ, 402.

1051 τοῦτο λέγεις or φωνεῖς seems understood. "Will you not state, what cause alleging, you utter this mandate?" *Musgrave.* Ἄν εἴποις is used in a future sense: see note 88 a.

1052 ὄθ' οὖνεκ': Hermann prefers ὀθούνεκ'.

1053 ἄξιον ἐλπίζω: Bothe prefers

ἀξιον. But many verbs, though implying a reference to the future, are, nevertheless, followed by a future infinitive; so διώμην ἀντιτίθειν, line 1086: and τὰ μίλλοις ἴσισθαι, Herodot.

1054 a. The participle ζητῶν is here put pleonastically, as ἔχων, παρῶν, &c. (See note 1131.) So Aristophanes, ὡ γὰρ εὐρήσεις ἰμοῦ | ζητῶν ἴτ' ἀνδρα τοῖς τρέπουσι βελτίονα, Plut. 105. Γόνιμον ἔποιητὴν ἂν οὐχ εὐροῖς ἴτι | ζητῶν ἂν, Rana, 97. Περιβλίσποντο ζητοῦντες τὸν σπηγαῖοντα, Diod. S. xvi. 32.

1054 b. Φρυγῶν, Trojans: Troy being reckoned, in process of time, as part of Phrygia: Æn. 2, 191; 5, 785; 9, 134; 12, 99.

1054 c. The penultimate of ἐχθίω is long, according to the usage of Attic comparatives.

1056 a. Ἐπιστρατεύσειν, a strong expression for *he went out armed against us.* Ἐπιστρατεύω is followed by a dative or accusative. Porson, Phœniss. 292.

1056 b. Ἐλοι is put for ἀνίλω, *he might destroy us:* δαρὶ is a poetical pleonasm: see note 310 b. For ἔλοι δαρ. Erfurdt and Bothe read ἐλαιδόρι, *ut convicians dicebat.*

1057 "And unless some one τῆς [15] θεῶν of the gods had *extinguished* this attempt," &c. A bold metaphor, as if the attempt were some raging flame.

1058 τήνδ' (τύχην) may be governed by κατὰ understood. Sophocles, in fact has substituted line 1059, instead of saying ἐλάχομεν.

1059 a. ἂν θανόντις ἂν προῦκίμιθ': ἂν is often put twice in a proposition, or in a member of a proposition: for in a proposition, besides the finite verb, a participle or an infinitive is often found; and, of the double ἂν, one belongs to the finite verb, the other to the participle or infinitive. Yet ἂν is sometimes redundant, not only when the principal proposition to which ἂν belongs, is divided by a parenthesis, as Soph. Antig. 466; but in other cases also; οὗτ' ἂν μετ' ἄλλου δρῶντις ἂν τλαίην πότι, Soph. Ced. T. 602. ἢ φθίγω' ἂν εὐκ ἂν εὐροῖς. Ajax 1144 and 1073; Matthiæ, § 599. p. 926. The

particle *ἄν* is doubled, in this play, in lines 525. 537. 879. 1073. 1144. 1246. See Dr. Blomfield, *Prometh.* p. 64. Porson's *Hecuba*, 736; and *Medea*, 369.

1059 b. Bishop Blomfield is of opinion, that the 'lenis spiritus' need not be retained in the crasis of *πρὸ* with the syllabic augment. (*Prometh.* 219). Thus *πρὸυκίμειθ'*, not *πρὸυκίμειθ'*. So *πρὸυστη*, 1133; *πρὸυκαμεις*, 1270; *πρὸυφου*, 1291.

1060 *ἄν ἴζη*, and (in the preceding line) *ἄν πρὸυκίμειθ'*: the particle *ἄν* is not restricted to the subjunctive mood: see *Matthiæ*, § 509 and 597.

1061 a. Boissonade (ad *Philostr.* p. 531) supposes, that the proverb, *τὴν νόσον ἐς αἰγας τρίψαι*, took its rise from this line of Sophocles.

1061 b. The word *ἄστυ* is understood before *ὑβριν πεισῖν*. See note 2 b.

1062 Sophocles, though he had used *αὐτὸν*, adds *σῶμα* in the following line: so that *αὐτὸν σῶμα* is the same, in sense, as *αὐτοῦ σῶμα*.

1063 *τυμβιῦσαι τάφῳ* occurs in *Lycophron*, *Cassandr.* 154.

1064 a. The sand is termed *χλωρὰν* (as the Scholiast observes), from the *green sea-weed*, with which it is covered. So *Oppian*, *χλωρὸν ἀλὸς μνίον*, *Halieut.* 2. 649. But as *χλωρὸς* is supposed to denote a *greenish yellow*, it may be translated *yellow*, the usual official epithet of the sands.

1064 b. *Ἀμφὶ ψάμαθον ἐπιβεβλήσθαι*, "to be thrown in the sand, so that the sand surrounds the body." *Matthiæ*, § 583 c.

1066 *ἐξάρης μίνος*: "Wherefore do not assume any proud spirit:" *ἐξάρης* seems used for the simple *ἄλξω*: see note on line 75. *Πρὸς ταῦτα*, *proinde*, *wherefore*. *Jaeger* prefers *in opposition to*.

1067 *βλίποντος*, *alive*. See note 962. For genitive after *κρατιῖν*, see note 1100 a.

1069 a. *χειρὶν παριουθ.*, *restraining forcibly*. *Παριουθύνω* properly denotes to turn or drive out of the right way; to compel any one to act against his will. These two words, *χειρὶ παριουθ.*, seem applied to *Teucer*.

1169 b. *Ἔστυ* is often used with a rela-

tive adverb following, in which case the two are put for an adverb: *ἔστυ ἵνα* or *ὅπου*, *many times*: *οὐκ ἔστυ ὅπως*, *by no means, in no case*: *οὐκ ἔστυ ὅπου*, *never, on no occasion*: *ἔστυ ὅτε*, *sometimes*: *ἔστυ οὐ* or *ἴνθα*, *in many places*: *ἔστυ ὅπως*, in interrogations, *is it possible?* *ἔστυ ἤ*, *in a certain degree*. *Matthiæ*, § 483. *Obs.* 2. p. 699.

1070 a. *λόγων ἀκούσαι*, "to obey my directions." See latter part of note on 975.

1070 b. *Ἀκούσαι ἠδίλησι* periphrasis for *ἤκουσι*. *Βούλομαι* is often used in the same redundant sense. So the Latins use *volo*: '*mentiri velit*' for '*mentiatur*,' *Phædrus*, 1. 29. 6. '*Audes fallere velle*,' *Ov. Fast.* 5. 262. "*Nolite velle experiri*," *Livy*, 7. 40.

1071 a. *Male educatæ præbet indicium indolis Civis recusans obsequi rectoribus. Non civitatem sancta majestas diu Frænare, legum, poterit, amoto metu; Nec disciplinæ castra servabunt modum, Quæ non pudor munierit et reverentia.*

*Stobæus*, tit. 42. *Grot.* p. 164.

1071 b. *πρὸς*, *it is the part or mark of*: see note on line 581 b.

1071 c. *Ἄνδρα δημότην*, *one of the people, a private individual*.

1072 a. *δικαίῳ* (*censeo, statuo*), '*think it right; determine*.' *Dr. Blomfield*, *Agam.* 384.

1072 b. *τῶν ἱφιστάτων κλύειν*, "to obey the magistrates." See latter part of the note on 975.

1074 a. "for never, where a fear does not exist or is not established, will the laws flourish."

For *ἄν ἄν*, see note 1059 a. For *ἄν φέραντο*, 88 a. For *οὐ οὐτ'*, 878 b.

1074 b. *Καλῶς, εὖ, κακῶς, φέρισθαι*, *to proceed, go on, well, successfully, ill*. *Εὖ φερόμένης τῆς γιωργίας*, *Xen. Œc.* v. 17. *Ἄττιον εἶναι τοῦ κακῶς φέρισθαι τὰ ἑαυτοῦ*, *Ages.* i. 35. *Καλῶς μὲν γὰρ φερόμενος ἀνὴρ τὸ κατ' ἑαυτὸν*, *Thucyd.* ii. 60.

1074 c. (*ἄν*) *καθιστήκη*: the tragedians usually adopt the subjunctive mood, wherever *ἄν* is understood. "*Ὅταν δὲ πολέμιους δεῖσσαι κακῶς | Δίλη τις*, *Ion*, 1065. "*Ὅπου δ' Ἀπόλλων σκαιὸς ἤ, τίνες σοφοί;*

Electra, 978. See Porson, Orestes, 141.

1074 d. Καθίστημι and ἴστημι are often used as stronger words for σίμῃ: So καθίστημι δῖος: ἰστάτω δῖος, 1084: See note 200 b.

1075 σωφρόνως, within the bounds of due discipline.

1076 a. πρόβλημα, impediment, restraint; whatever is put forward in defence.

§ 1076 b. Αἰδώς, reverence or respect towards others: αἰδιῦσθαι occurs in this sense, 506. 1356.

1077 "But it is proper that a man, although he derive from nature a huge body," &c. Γεννάω is here used as φύω: to be naturally constituted, to receive from nature. (See Hermann, Vigerus, p. 766.) ["Verbum γενήσῃ mediæ formæ potestatem hoc in loco habere videtur. Verte, *Etiam si magnum corpus sibi nactus fuerit*:" Heath.]

1079 δῖος αἰσχύνῃ δ': from Homer, ἴσχι γὰρ αἰδώς καὶ δῖος, Il. o. 657. Αἰσχύνῃ is here used for αἰδώς, in a good sense, modesty. See Duker, Thucyd. i. 84.

Plato (Euthyphron, cap. 13) discusses whether the poet Stasinus was correct in asserting, ἵνα γὰρ δῖος ἴνθα καὶ αἰδώς. See Fischer, p. 43.

Nam quem pudor coercet ac reverentia,  
Hunc a salute non abesse intelligas.

Grotius.

1081

Ubi insolenter cuncta pro libidine  
Impune facere est, civitas felicibus  
Nimis usa ventis naufraga in fundum ruet.  
Sit ergo temperata libertas metu:  
Nec arbitremur nos, patranes quæ juvent,  
Non illa mox debere quæ doleant, pati.  
Sunt ista vicibus nexa:

Stobæus, tit. 43. Grotii, p. 166.

1082 a. The comparison of a city to a ship is common. Παράδειγμα τὰ τῆς πόλιως γέγονε πράγματα, ὡς οὐτ' ἐξ οὐρίω, δῖουσι οὐδὲν ἀπώμοτον, Aristides, Gratul. Tom. 1. p. 273. Πόλλαι πόλεις, καθάπερ πλοῖα καταδύομενα, διόλλυνται διὰ τὴν κυβερνητῶν καὶ ναυτῶν μοχθηρίαν, Plato, Polit.

O Navis, referent," &c. Horace. "Ubi cunque es, in eadem es navi," i. e. republicâ, Cicero, ad Divers. 12. 5.

1082 b. "Be assured that this city will,

at some time or other, after having had a prosperous course, be precipitated into a gulph."

1083 a. Τρίχων is said of vessels, as curro in Latin: currere remis, Æn. 5. 222. Currit classis, Æn. 5. 862. In the same idiom, ἄρμα, ὄχος, and currus, denote a ship: See Doering, Catull. 64. 9.

1083 b. Ἐξ οὐρίων (ἀνίμων being understood, Bos, p. 20), 'successfully, prosperously, with a fair wind,' is used adverbially. The expression is proverbial. Ἐξ οὐρίων δῖουσι, Aristides, Tom. i. p. 273. Μίχρη δὲ βίος ἐξ οὐρίας, τὸ λεγόμενον, χωρεῖ, Basil. M. T. 2. p. 67. Ἐξ οὐρίων τὰ πάντα χωρεῖ, Liban. Epist. 322. Ἐξ οὐρίων πάντα φέρεται, Chrysost. T. 8. p. 470.

1085 a. εἰν crasis for εἰ ἀν.

1085 b. εἰ is the accusative after ἠδόμεθα and λυπόμεθα. See note 121; and 136 b.

1086 a. Τίω, to pay the price of a thing: to expiate by penalty: undergo punishment, in general.

1086 b. αὐθις, subsequently, afterwards. Αὐθις, in the sense of posthac, postea, is illustrated by Bishop Blomfield, Agam. 308; and by Dean Monk, Hippol. 896.

1087 παραλλάξ, alternately.

1088 αἴθρων ὑβριστῆς, "a fiery injurious person." So αἴθρων ἰσακτῆς, Lycophron, 109. Αἴθρων θηροῖ, Plato. Θυμὸς φλογώδης, Suidas, tom. i. p. 159. [Vir fervidus, fervido ingenio præditus:] Steph. Thes.] See Bishop Blomfield, Septem, 444.

1089 The verb θέπτω implies all burial rites. See Bishop Blomfield, Septem, 1023.

1090 ὅπως μὴ πίσης: The canon of Dawes is, that ὅπως μὴ is usually attended with the future indicative (as, δίδουχ' ὅπως μὴ—ἀναρρήξει κανὼ, CEd. T. 1075: ὅπως μὴ κατοικήσεις, Electra, 956: ὅπως μὴ διαφθέρῃς, Phil. 1069): that it may be joined to the second aorist active subjunctive, and to the first aorist passive; but never to the first aorist subjunctive of the active and middle voice. (Misc. Crit. p. 185 and 385. Harless.)

1091 a.

Menelae, post tot dicta sapienter, cave Injurious sis in hominem mortuum:

Stobæus, tit. 126. Grot. p. 514.

1091 b. Μπίλας μὴ | γνόμας | ὕπε |  
στήσας σοφάς. Porson considers this  
license to be very unusual, that the third  
and fourth feet should consist of entire  
words, or parts of words.

1091 c. ὑποστήσας ὕπα. See note  
761 c. Dr. Brasse, Œd. C. 261.

1093

ὅταν γὰρ αἰσχερά τοῖσιν ἰσθλαῖσιν δοκῆ,  
ἢ κάρτα δόξει τοῖς κακοῖς εἶναι καλά.

Hippol. 414.

Non obstupescam, si quid olim in posterum  
Ignobilem ortu videro delinquere,  
Quando hi, videntur sorte qui natalium  
Præstare, fando talia admittunt mala :

Grotius, Stobæus.

1094 μηδὲν ἄν : see note 767 a.

1095 Οἱ δοκοῦντες εὐγενεῖς πιφυκίται is  
somewhat pleonastic for εὐγενεῖς πιφυκίταις.  
So Τὸν εὐτυχῶν δοκοῦντα for εὐτυχοῦντα,  
Eur. Heracl. 865. See Gataker, Adv.  
Misc. p. 191. Schleusner, seventh sense  
of δοκίω, in his 'Lexicon in Nov. Test.'

1096 ἐν λόγῳ ἴση. So Thucydides,  
λόγοι ἴπιοι κοσμηθέντες, 3. 67, where Λόγοι  
is the speech or address in general ; ἴπια  
are the particular expressions and terms  
of the speech. Perhaps, the phrase, in  
Sophocles, is a mere pleonasm, as ἴση  
λίγων, line 757. Ἀμαρτάνουσι ἴση seems  
to be an imitation of the Homeric phrase  
ἀμαρτυροῦσιν, *stolide loquens*: See Heyne,  
vi. p. 514. II. N. 824.

[Ἐν ἀλόγῳ, i. e. ἀλόγῳ, *incogitanter* :  
ἴση, res: ad sensum vox abundat. Bothe.]

1098 λαβὼν, and, in line 1115, ἦκε  
λαβὼν, is used in the same construction as  
φίρων. Matthiæ, p. 854.

1099 " Did he not sail (αὐτὸς) of his  
accord, as (αὐτοῦ κρατῶν) being his own  
master ? "

1100 a. στρατηγῶς τοῦδ' : λιῶν ἀνάσσειν :  
ἄν ἡγῆτ' :

Verbs which signify to rule, are followed  
by a genitive ; as ἀνάσσειν, βασιλεύειν, ἄρ-  
χων, σημαίνειν, κρατεῖν, στρατηγεῖν, ἡγῆσ-  
θαι, κρατεῖν. Some verbs of this class  
take the genitive after them, because they  
are derived from substantives : as κυ-  
ρῆναι, i. e. κύριον εἶναι : κοίρα-  
νον εἶναι : τυραννέειν, στρατηγεῖν, διασπάζειν,  
προσβύειν, &c. Matthiæ, § 337. p. 481.

Στρατηγεῖν is sometimes followed by a  
dative. Androm. 324. Herod. 1. 211.  
Pausan. 9. 5. 46. Xenoph. H. G. 4. 5.

1100 b. Στρατηγῶς for ἰστρατηγῶς : so,  
in the next line, ἔξιστι for ἔξην ; and, 1301,  
ἴσχι for ἔσχι.

1100 c. The interrogative particle ποῦ  
implies an indignant denial. Ποῦ σὺ μάν-  
τις εἶ σαφής, Œd. T. 390. (Elmsley, Hera-  
clid. 371.)

1101 ἡγῆτ' : Porson conjectures ἡγῆν :  
this alteration is suggested in consequence  
of his metrical canon, that if a senarian  
iambic verse end with a word which forms  
a cretic, the fifth foot must be an iambus  
or tribrach.

1103 " Nor, ἴσθ' ἴπου at any time,  
Δισμὸς ἀρχῆς the right of authority, ἴκουσ-  
σοι has been established in thy favour,  
ἄσπε κοσμηῆσαι τόνδε to govern (or restrain)  
this man Ajax, πλίον in a greater degree,  
ἢ καὶ τῶνδε than in his favour, σε to govern  
thee."

1104 Κιῶσθαι is often applied to  
fixed and established laws. Κατὰ τοὺς  
τῆς πόλιος κειμένους νόμους, Xen. Mem.  
4. 4. 16. See Vigerus, cap. 5. § 8. p. 258.  
So προκίωσθαι: Ὅν νόμοι πρόκινται, Œd.  
T. 865. Νόμους τοὺς προκειμένους, Antig.  
481. Bishop Blomfield, Persæ, 377.

1105 ὑπαρχος, a subordinate chief :  
ὑπαρχος ἄλλων (ὁ ὑφ' ἑτέρου ἀρχόμενος,  
Suidas) *subject to the authority of others*.

1107 a. Quibus imperas his impera,  
hos atrocibus | verbis coerce.—Grotius.

1107 b. ἀλλ' ἄντις, &c.

Go: show your slaves how choleric you  
are,

And make your bondmen tremble.

Julius Cæsar.

— illâ se jactet in aulâ

Æolus, et clauso ventorum carcere regnet.

Æn. i. 140.

Ἄλλοισιν δὲ ταῦτ' ἐπιτίλλω, μὴ γὰρ ἔμοιγε  
Σήμαν'

II. a. 295.

Θυγατέρισσιν γὰρ τι καὶ υἰάσι κέρδιον εἶη

Ἐκπάγλοις ἐπίσσειν ἰνίσσιμιν. II. e. 197.

'Ista, quæso, terribilia minitare purpura-  
tis tuis,' Cicero, Q. T. 1. 43.

1107 c. Σιμνὰ, *venerable*; in a bad  
sense, *proud, haughty*. [Σιμνός· ἀξιομί-  
ατικός, ὑπερήφανος, ἰνδοξος, Suidas.] So σιμ-

νόστομος μῦθος, Prometh. 989. Bishop Blomfield, ad locum. Μισῖν τὸ σιμνόν, Hippol. 92: See Dr. Monk ad locum.

1108 a. Κόλαζει is substituted as a stronger word for λίγει, and, therefore, takes its construction; as ἀλλήλους τὰ ἰσχυατα λίγωνσι, Xenoph. M. 2. 2. 9. "And rebuke (or chastise) them with these haughty words." Matthiæ considers this accusative as a poetical construction for the dative; τὰ σίμν' ἴπη for τοῖς σιμνοῖς ἴπαισι. Λόγοις κολάζειν occurs in line 1160. A somewhat similar construction is in Œd. T. 340: ἴπη δ' νῦν σὺ σήνδ' ἀτιμάζεις πάλιν.

Toup proposes ἐκίνα (i. e. ἴπη) for ἐκίσεις, in the sense of 'restrain, be sparing of, those haughty words of yours.'

1108 b. Οὐ φημι, I deny. Οὐ φημ' ἰάσειν, Electra, 1211. Οὐ φησ' ἰάσειν, Ajax, 1326. Οὐ φημ' ἴγωγι, Philoct. 903. Οὐποσι φήσω, Alcest. 243.

1109 ἄτιρος, crasis for ὁ ἴτιρος, the other: Agamemnon.

1110 στόμα, word, language: mandate, threat. A similar sense of στόμα occurs, Œd. T. 426. 671. Colon. 981. Orest. 591.

1112 ἄσπιε, &c.: "he did not join the expedition, out of any respect towards your wife, as persons full of much labour."

The latter clause is obscure. Teucer, perhaps, intends sarcastically to censure the uxorious zeal of Menelaus, in subjecting himself to such incessant toil in a cause, which did not merit it,—the recovery of a faithless wife.

Hermann understands the ἄσπιε as applied to military adventurers: ἄσπιε, from a restless desire of change or fame, devote themselves to the toils of war and danger: "ut qui, rerum novarum cupiditate ducti, pericula laudemque quærent."

Brunck's version is, ut qui, labori parcentes nulli, merent stipendia: i. e. "as wretched mercenaries (μισθόφοροι) who are bound to spare no toil in thy behalf." So our English translators: "He sailed not here to quarrel for the wife | of Menelaus, like a hireling slave:" Franklin. "His was no mercenary spear:" Potter. "For thy wife—he did not serve in battle, like

the tribes | compell'd to join the mercenary war:" Dale.

[Οἱ Κρόνου πλίω, πλίω, Saturno (i. e. stupore et hebetudine) pleni; as μυρία: πλίων: Musgrave.]

1113 ὄρκων: Tyndarus, father of Helen, bound his daughter's suitors by oath, that on whichever of them her choice should fall, the rest should join their forces to recover her, in case of any attempt to carry her off. Teucer tells Menelaus, that it was not any personal regard to him which induced Ajax to join the army, but his resolution to fulfil this solemn engagement. Ajax is mentioned among the suitors of Helen, Apollod. Bibl. 3. 10. 8.

1114 a. οὐ γὰρ, &c., for he did not respect or honour worthless, inconsiderable, persons: those who are nobody.

Ἀξίω, to honour, respect. Τύμβη ἢ βουλομένη ἂν ἀξιούμενον ὀρεῖσθαι, Hecuba, 319. Παιῖδας Διὸς ἀξίωσας, Heraclida, 921. So ἀξιώθεις, Orestes, 1166; and, ἀξιουμένη, 1208. See note on line 494. Porson, Hec. 319.

1114 b. τοὺς μηδίνιας: In a similar way, Herodotus uses οὐδίνιας in the plural: ὅτι οὐδίνιας ἄρα ἰόντες, ix. 58. 12. ὄντι οὐδίνιας, Androm. 698. Ἐξ οὐδίνιαν κικλήσκουμαι, Ion, 596. The more usual phrase is οὐδὲν or μηδὲν εἶναι: see note 767 a.

1115 a. κήρυκας: it appears from this line, that Menelaus was attended, in mark of royal dignity, by one or more heralds. Eustathius alludes to this custom: οἱ δὲ κήρυκες οὐδέλωι προσφωνοῦνται, ἀλλ' ἀργὰ καὶ νῦν πρόσωπα, ὅποια πολλὰ καὶ ὕστερον ποιοῦσιν οἱ σκηνηκοί. Plutarch, contrasting the young inactive prince Aridæus with the aged and active Antigonus, observes respecting the former, ὁ δὲ, ἄσπιε ἐπὶ σπητῆς δορυφορήματα, κωφὸν ἦν ὄνομα βασιλείας, &c., vol. ii. p. 791. E. (See Lobeck.) A similar custom is observed on the modern stage: kings are often attended with a few of their body-guards, who are mutes.

1115 b. Πρὸς ταῦτα, wherefore; proinde, quapropter, cum hæc ita sint. See note 971 a.

1116 Ὑόφος properly denotes the noise,

occasioned by the collision of two bodies. It is often used to designate any loud but empty unmeaning noise. Συμβουῶν Πολιμαίῳ καὶ Σατράπαις καὶ τειούτοις ψόφοις, Alciphr. ii. 3. p. 236: "satrapas et ejusmodi inania nomina." Οἱ τοὺς λόφους ἐπισιόντες οὗτοι, καὶ μάχας διηγούμενοι, ψόφοι, Lucian, Dial. Meretr. 15, at the end.

1117 a. στραφίην, simple for compound ἐπιστραφίην. Ἐπιστρέφομαι, in the middle voice, *I turn myself to, I pay attention to.* The same thought is otherwise expressed, Œd. T. 857: ἄσπ' οὐχὶ μαντίας γ' ἂν οὔτε τῆδ' ἐγὼ | βλίψαιμι ἂν οὔνεκ' οὔτε τῆδ' ἂν ὕστερον.

1117 b. Musgrave, Brunck, Erfurdt, Lobeck, and Bothe, prefer ἵς τ' ἂν, "*quamdiu es is qui es.*" "*Quamdiu talis fueris qualis es;*" Musgrave.

Hermann prefers ὡς ἂν, "*Nor will I regard your empty noise, to whatever degree you are what you are;*" i. e. "*however much you may indulge in your present insolence.*" In the smaller edition of Erfurdt's Sophocles, Hermann translates the passage by "*Tuum strepitum parvi pendam, utcumque sis qualis es,*" i. e. "*utcumque tibi sic, uti nunc facis, ferocire libuerit.*"—In the octavo-Erfurdt, Hermann's note is, "*ut sis qui es; ut non plus, quam par est, honori tuo tribuatur, ut auctoritatem tuam nullam esse intelligas.*"—"Ut talem te prodas, qualis revera es," id est, hominem imbellem, et nullius pretii: Heath.

1119 a. "For harsh words, even when extremely just, wound to the quick." Δάκνω is an Homeric word: s. 493. p. 572. Δάκνειν or δάκνεισθαι καρδίαν, θυμὸν, is a common expression in the Greek writers. The Latins use *mordeo*, in a similar sense. "*Valde me momorderunt epistolæ tuæ,*" Cic. ad Attic. 13. 12. "*Mordear opprobriis,*" Horace. "*Referto quod eam mordeat,*" Terence. (Gataker, M. Ant. p. 403.)

1119 b. So Æschylus uses ὑπερδίκως, *supra modum justè, optimo jure.* Dr. Blomfield, Agam. 1367.

1119 c. Lingua hæc malis in rebus illaudabilis: | quia dura, quamvis justa

sint, mordent tamen: Stobæus, Grot. p. 80. tit. 13.

1119 d. As the Chorus had censured the virulence of Menelaus towards the deceased Ajax; so they now reprove the excessive asperity of Teucer. Such interferences formed the more immediate duty of the Chorus: "*Ille bonis faveatque, et concilietur amice, Et regat iratos et amet pacare tumentes, or, peccare timentes:*" Horace, A. P. 196.

1120 a. τοξότης: the main support of the Greek armies were the δπλιται: bowmen were held in comparative contempt. Thus Menelaus contumeliously terms Teucer a mere τοξότης. So Lycus, undervaluing the prowess of Hercules, says, ἄσπ' ἀσπίδ' ἔσχι πρὸς λαϊᾶ χεῖρ', | οὐδ' ἦλθε λόγχης ἰγγύς, ἀλλὰ τόξ' ἔχων, | κάκιστον ὄπλον, τῆ φυγῆ πρόχειρος ἦν: Herc. Furens, 158. Diomede reproaches Paris as unwarike, for fighting, not with a spear, but with arrows: τοξότα, —εἰ μὲν δὴ ἀντίβιον σὺν τεύχεσι περηθείης, | οὐκ ἂν τοι χρειόμεσι βίος καὶ τερφίς ἴοι, Il. λ. 385. It was the saying of a Spartan, οὐ μίλει μοι τοῦτο, ὅτι ἀποθανοῦμαι, ἀλλ' ὅτι ὑπὸ γύνιδος τοξότου. It seems to have been frequent for the τόξοται or ψιλοὶ, having shot their arrows, to retire behind the shields of the heavy armed, for protection: this mode of fighting, which Homer (9. 271) illustrates by the simile of a child running to its mother, would partially expose the τοξότης to the imputation of cowardice.—At Athens, attendance upon the public assemblies was enforced by certain inferior officers (much like the Roman lictors), called τόξοται, and sometimes Σπύθαι, the generality of them being Scythians. This subordinate and mean office might involve even the τόξοται of the army in some comparative disgrace.

1120 b. σμικρὸν, not σμικρὰ, which reading is in the text of Musgrave, Bothe, and Lobeck. Porson observes, that if a word ends in a short vowel, and is followed by two consonants which allow the vowel to remain short, that final syllable is never made long. Orestes, 64.



1120 c. εὖ θυμικὸν for μέγα, by the figure litotes. So ἀτιμῆς, hateful, Æs. Prom. 31. οὐχ ἑὸς, many, S. c. Theb. 100. See the examples, collected by Dr. Blomfield, at the last-named passage. So the Latins, non innoxia, *baneful*: non immemor, *well remembering*. Nec spernit pocula, he is *fond* of. 'Non laudo,' *I blame*.

1121 "For I do not exercise an art, worthy of contempt."

Βάναυρος, a *mechanic*, one who exercises his craft, by fire (βαῦνος *furnace*, εὖν *I kindle*), as a *blacksmith*; hence, in general, one who carries on a *sedentary trade*; hence, *mean, illiberal, despicable*, in reference to the nobler occupation of arms and war. (See Cicero, Offic. i. 42.) The same prejudices prevailed among the Romans: "opificum vulgus et sellularii, minime militiæ idoneum genus:" Liv. 8. 20. See, also, Xenoph. Œconom. iv. 2. [Βάναυρος, qui caminum accendit; qui igne ad efficienda sua opera utitur: Steph. Thesaur.]

1122 ἀσπίδα, &c. "if you were a heavy-armed soldier." The shield was the great characteristic of the ἐπλίτης: (see Mitford, chap. 5. § 4, towards the end) it protected the shoulders, chest, thighs, and legs. Hence the poets speak of the shield in high language; as, 'clypeique sub orbe teguntur,' Æn. 2. So the eye of the Cyclops is compared to a shield, Æn. 3.

Ἄσπις is used for ἐπλίτης, Herodot. v. 30. Xenophon, Anab. i. 7. 10. See Dr. Blomfield, Persæ, 320.

1123 ψιλὸς, *light-armed*. Ὀπλων is understood after ψιλὸς and γυμνὸς, used as military terms. See Bos, words ἔπλε and στρατιώτης.

1124 ἡ γλῶσσά, &c.

Τρίβη for ἴχμη: see note 503 c.: "What vehement passion does thy tongue possess!"

Feroce lingua spiritus magnos alis.—

Nam jure fretos pectus animosum decet: Stob. tit. 13. p. 80.

"Lingua tua quantos spiritus gerit! Exprobratio est scilicet, quasi linguâ tenuis tantum animosus esset, cætera frigidior:" Mudge.

1125 a. Τὸ δίκαιον, *justice*, for ἡ δίκαιος: εὖ εὐνιάζον, *youth*, Trach. 144; εὖ παυρογόν, for ἡ παυρογία, *craft*, Electr. 1507; εὖ πιστόν, *faith*, Trach. 398; εὖ γυναικίον for γυναικίότης, Œd. C. 8; εὖ πρόθυμον, *alacrity*, Medea, 175.

1125 b. ξὺν τῷ δικάϊῳ: "Thrice is he arm'd that hath his quarrel just:" Shakspeare, Hen. VI. "Attollere animos ex bonâ causâ licet:" Grotius.

1126 a. Δίκαια Attic for δίκαιον. So πότιρα for πότιρον, Ajax, 265; σχίλια for σχίλιον, Ajax, 887; Χαλσιπὰ for χαλσιπὸν, Antig. 576; διδογμένα for διδογμένον, 576; Αἰσχρὰ for αἰσχρὸν, Phil. 524: Ἄσημα, Hippol. 269; Ἄδυνατα for ἀδυνατον, Thucyd. i. 125. So ποτα for ποταμ, Æn. i. 667. See Matthiæ, § 443. Dr. Monk, Hippol. 269. ("Is it equitable that this man, who would have killed me, should experience favourable treatment, or "that matters should go well with him." Εὐτυχίῳ, "bene huic evenire," Jaeger; "bene cum hoc agi," Bothe and Brunck.

1126 b. κτείναντά με, *who would have killed me*.

"There are some passages in the tragedies, in which an attempt or wish to kill, is expressed by the aorist ἔκτισα instead of the imperfect ἔκτισον. In the Ion of Euripides, Creusa says to her son (1291), ἔκτισα δ' ὄντα παλῆμιον δόμοις ἱμαῖς. So also (1500), ἔκτισά σ' ἄκουσα."—If the preceding remark of Elmsley be correct, Teucer, by quibbling on the word κτείναντα not *wishing to slay*, but *having slain*, speaks more in the language of comedy than of tragedy. Hermann is of opinion, that the aorist is not used for the imperfect, but that the distinction is this—the imperfect denotes that "I intend to do a thing but did not perform it;" the aorist, "I performed the thing, but without attaining the object of the action." Thus Ajax committed a murder, but without obtaining the purport of it, since he slew not the Greek chiefs but cattle.

The custom of putting the *intention* for the *effect* is illustrated by Valckenaer (Phœniss. 1406.): of the examples ad-

duced by him, these two are the most pertinent: *σείρα Πολυνείκους Διῆκε λόγχη* or *λόγχη*, where the spear of Eteocles is broken. *Σπράτιμ' ἱππατὸν ἱμβαλὸν ἤρει πόλιν*, Sept. Th. 1021; this line applies to the slain Polynices, who did *not* take the city. See Schaefer, *Œd.* Col. 993. *Οἱ μ' ἀπωλλύτην*, qui me perdere voluerunt, *Œd.* T. 1454. (See Brunck). *Σπονδὰς ποιούντων* for *desirous to make*. See Dr. Elmsley, *Heracl.* 1003.

1127 *δινὸν*, wonderful, extraordinary.

1128 *εἴδη*, "as far as he is concerned, or, as much as lay in him." (*Matthiæ*, § 388, p. 542). So Virgil, "*liceat dare tuta per undas vela tibi*," *Æn.* 5. 797. See note on line 1045 b.

1129 "Since rescued by the gods, do not now dishonour the gods by your conduct towards the dead Ajax." *Ἀτιμάω* is used by Homer and Pindar; from the former of whom Sophocles is accustomed to borrow many words. Dr. Elmsley prefers *ἀτίμου*, as being more Attic: *Mus. Crit.* i. 482.

*Dis vivo: in illo quod fuit, pridem occidi.*—

*Servatus a Dis, ne Deos spernas vide.*  
Grotius, *Stob.*

1130 a. "Should I violate the laws of the gods?" Menelaus seems on the point of subjoining, "if I prevent this man Ajax from burial;" when Teucer interrupts him by making the remark general, and, therefore, more invidious to Menelaus.

1130 b. *δαιμόνων νόμους*: so Theseus undertakes to bury the bodies of the Argive chiefs, lest he should violate the injunctions of the Gods, relative to honouring the dead: *νόμος παλαιῶς δαιμόνων διαφθάρη*: *Suppl.* 565.

1131 *παρὼν*. Many participles are used somewhat expletively; more especially the compounds of *ἔν*, as *παρὼν*, *ξυρὼν*; and the participles denoting *coming* and *going*: as *ἰουθήντι παρὼν*, *Ajax*, 1156; *ἴτλης παρὼν*, 1384; *οὐκ ἴῳ παρὼν*, 1131; *λυπιῦσθαι παρὼν*, 338. So *ξυρὼν*, *Ajax*, 267. 273. 700. 855. So *μολὼν*, *Ajax*, 854. 1386; *Œd.* C. 1164. *Ἑλλὼν*, *Ajax*, 1276; *Iliad*, 16, 255; *Anab.* 1. 3. 14. *Ἴων*,

*Ajax*, 304. *Διδῶς*, *Trach.* 1219. *Ζητούντες*, *Ajax*, 1054. So *ἔχων*, *λαβὼν*, &c. See Schaefer, *Œd.* T. 741, and Valckenaer, *Phoeniss.* 481.

1132 *αὐτοῦ* for *ἱμαντοῦ*: the words *θάπτειν οὐκ ἴαν* are understood before *πολεμίους*. See Dr. Elmsley, *Heracl.* 814; who proves that *αὐτὸς αὐτοῦ* or *αὐτοῦ* are put for *ἱμαντοῦ*, *σιανοῦ*, and *ἱαντοῦ*.

1133 a. *προὔστη*, "What, did Ajax ever stand in front of thee, i. e. oppose thee as an enemy?" So Brunck, *obstitit*; and Scapula, *obsto, obstituto*.—*Προὔστη* may, perhaps, be a stronger word for *ἦ*: "was Ajax ever thine enemy?" So Bothe, "*En ergo unquam tibi Ajax hostis fuit?*"

1133 b. *ἦ γὰρ*, as an interrogative formula may be rendered by *What?* *Ἦ ζῆ γὰρ ἀνήρ;* *What? is the man alive?* *Ἦ γὰρ σὺ κύνος,* *What? are you he?* See this phrase illustrated by Dr. Elmsley, *Medea*, 678.

1134 *μισοῦντ' ἰμίσειν*: Brunck and Erfurdt prefer this reading to *μισοῦντ' ἰμίσει*.—"I hated him who hated me;" implying, that Ajax was the aggressor; and, by previously hating the Spartan, had compelled him to hate Ajax in return.

1135 a. *γὰρ* refers to *ἠπιστάμενη* understood: "Yes, I was well acquainted with his hatred of you, and it was just; for thou wast detected as the juggling thief of his votes."

1135 b. *Κλίπτῃς ψηφοποιῶς* is a periphrasis for *ψηφοκλίπτῃς* or *ψηφοποιάκῃς*, a juggler who plays sleight of hand tricks with pebbles or counters. Teucer insinuates, that Menelaus, in arranging or reporting the votes of the Greek chiefs, had fraudulently removed to the account of Ulysses the pebbles or counters which had been given in favour of Ajax. Pindar adopts the account, which ascribes fraudulent conduct to the Greek chiefs in general: *Κρυφίαισι γὰρ ἐν ψάφοις Ὀδυσσῆ | Δασυοὶ θεράπεισαν*, *Nem.* viii. 44.

Hermann translates this verse, "*doloso enim suffragio tuo fraudatus est.*" [*ψηφοποιῶς, suffragiorum confector, qui suffragia conficit, suffragiorum artifex.*

'Fur enim ipsius sententiarum artifex repertus es:' Camerarius, in Steph. Thesaur.]

1136 "Ἐσφάλη, he was disappointed, was unsuccessful, (κατὰ) τοῦδε in this affair, by means of (i. e. by the decision of) the judges, and not by me." Ἐν τοῖς δικασταῖς is used for ὑπὸ τῶν δικαστῶν. So Musgrave, "hanc repulsam passus est."

Or, τοῦδε ἰσφάλη this affair was unsuccessful, was attended with disappointment. ["Res dicitur σφαλῆναι pro 'male geri, infelici successu administrari. In consiliis quoque, conatibus, et re aliqua gerenda, dicitur aliquis σφάλλισθαι, impingere, errare, rem infelici successu gerere:" Steph. Thesaur.] It appears more rational to consider ἰσφάλη in the sense of *failure* and *disappointment*, than to apply the word, in the sense of *error* or *fraud*, to the judges; to whom Menelaus would not thus openly impute any dishonourable conduct. Musgrave, in one of his conjectures, adopts the latter sense; as, "Hoc quidquid est, admissum fuit;" and so Brunck and Bothe, "Judicium, non id *culpā* factum est meā."

1137 κλίπτειν, fallere, furtim facere.

1138 τινί: "This language will tend to *some one's* sorrow." Τινί is used for *thee*, i. e. Teucer. See note 245 a. Matthiæ, p. 704. 3. "Neque tibi obstat, quod *quidam* facit," Terent. Eun. 3. 2. 30.

1139 οὐ μᾶλλον [εἰς ἀνίαν ἰμοὶ ἔρχεται] ἢ [ἡμῖς σε] λυπήσομεν: i. e. "I shall not experience more grief than what I shall occasion to thee."

1140 τόνδε accusative after θαπτίον: see note 853 d.

1141 Ἀντακούσω for ἀκούσεις: The middle voice is often used for the active: but, in *Attic only*, the future middle is used for the future active. Matthiæ, § 181 and § 496, 7. Lobeck produces two similar usages of ἀντακούσομαι, Aristides, Tom. 3. p. 726; and Philostrat. Heroic. 28. p. 803.

1142—1149.

"Vidi procace præditum linguâ virum,

Qui navigare impulerat hiberno mari.

At mox ut ater nimbus abstulerat diem,  
Jam vox ab illo nulla: quin veste obsitus  
Sese obterendum nauticis pedibus dabat.  
Sic te tuumque os istud immoderabile  
E nube parva magna de subito reflans  
Procella sistet, atque clamorem opprimet.'

Grotius.

1142 "On a former occasion, I have seen a man, confident in tongue, ἰφρημίσαντα, urging the mariners so that they set sail in bad weather," &c.

1143 Τὸ πλεῖν: Matthiæ (§ 542. Obi. 4. a) and Hermann (ad Ajacem, 114) concur in observing, that the infinitive with the accusative of the article is often put for ᾧσσι. Jaeger considers the present construction to be ἐρμήσαντα αὐτοῖς ἐπὶ τὸ πλεῖν.

1144 ᾧ φθίγμα, &c. Φωνὴν ἂν οὐκ εἶχεν, Aristoph. Lys. 361. Οὐδὲ φωνῆτι οὐδενὸς ἔχοντος ὑπ' ἐκπληξίως, App. De B. C. i. 95.

1145 κρυφαίς: Matthiæ prefers κρυφαίς. Grammar, vol. i. p. 239.

1146 a. παρῆχι: active voice used for middle, αὐτὸν being understood. See note 581 a.

1146 b. Τῷ θίλοντι ναυτίλων. In the same construction, Euripides, τῷ θίλοντι δημοτῶν, Iph. A. 340.

The passage conveys a very expressive image of a person, so demented by fear and despair, as to suffer the sailors, in their hurried motions, to tread upon him as some dead inert mass. So Priam, overwhelmed with despair after the death of Hector, is described, Il. 24, 162: ἰδὲ ἐν μίσσοισι γραιὸς | Ἐντυπᾶς ἐν χλαίῃ κικαλυμμένος, &c.

1146 c. πατιῦν, i. e. ᾧσσι πατιῦν. Παρίζομεν, ᾧς ναυτιῶντες, πατιῦν τι καὶ χρεῖσθαι ὅτι ἂν βούλωνται, Plato, Theætetus. Καὶ καταβαλὼν αὐτὸν πατιῦν παρῆχι τῷ θίλοντι ναυτίλων, Synes. Ep. 14. p. 163. D. Petav.

1147 a. "Thee, and thy intemperate language," &c. So Pindar, λάβει πυγῶ γλωσσίᾳ, Ol. 2. 156.

Two constructions are blended into one: τὸ σὸν στόμα ἂν κατασβίσειν, and κατασβίσειν ἂν τὴν πέλλην τοῦ σὸν στόμα

τοι βόην.—*στόμα* and *βόην* are used for *στόματος βόην*, as *αὐτὸν* and *σῶμα* for *αὐτοῦ σῶμα*, line 1062. So *σὲ μίλλω σὴν τε λυπάσειν φρένα*, Orest. 538: See Porson. Billerbeck understands *κατὰ* before *σὲ* and *στόμα*.

1147 b. *λάβρος* (violent, vehement, impetuous) is, properly, said of any violent torrent of water. *λάβρον* and *στόμα*, used separately by Sophocles, form one word *λαβροστομία* in Æschylus, Prometh. 335. (See Bishop Blomfield, Persæ, 114.)

1148 *νίφους ἐκπνύσας χυμῶν*: "A great hurricane, bursting from a little cloud, would soon put an end to (*extinguish*) your mighty clamour."

Sophocles alludes to that particular sort of tempest or wind, which the Greeks call *ἐκπνύσας*. Some of the ancient philosophers imagined, that evaporations from the earth, some moist, others dry, conglobated into hollow clouds; that the dissimilar particles of these clouds were agitated by perpetual collision; and that, in consequence of this contention, the air which was pent within the clouds, grew warm by constant friction, and burst forth (*ἐκ νίφους*) from its place of confinement with violent and irregular gusts. See Seneca, Nat. Q. 5. 12. Aristot. Prob. 5. 26.

Under the image of *σμικροῦ νίφους*, Menelaus veils his own restrained anger, which would vent itself more in violence than words.

1150 a. *ἄνωπα* is used by the poets only. Matthiæ, § 244. p. 353.

1150 b. Porson (Orestes, 1234) observes, that, in a dialogue, when the respondent either follows up or corrects the observation of the preceding speaker, *δὲ* is usually followed by the particle *γὰρ*, some other word being *sometimes* interposed between them. *Ἠψάμην δ' ἐγὼ ξίφους*.—*Ἐγὼ δὲ γ' ἐπικίλισσα*, Orest. 1234. *Ἐγὼ δ' οἴκτοισί γε*, 1237.

1151 a. *ἐν κακοῖς ὑβρίζει*, insulted the calamities. *Ἐν τοῖς ἐμοῖς γὰρ οὐκ ἐνύβρισας κακοῖς*, Eurip. Electr. 68. *Ἵβρίζουν ἐν κακοῖσιν οὐ σίβω*, Æsch. Ag. 1602. See Bishop Blomfield, Choeph. 216.

1151 b. *εἰ πύλας*, used for (*alii*) *others*: so *τοὺς πύλας ψίγει*, Electr. 551. Œd. C. 803. Antig. 479. Philoct. 340. See Dr. Elmsley, Medea, 85.

1152 *ἰμφερὲς*, *resembling, like*. The word is used, in this sense, by Æschylus, Choeph. 204. Eumen. 415. Suppl. 223. *Τῷ ἰμῷ πάθει ἰμφερὲς*, Xen. Παιδ. 5. 5. 10.

1153 *ἐργὴν*, *disposition, manner*: see note 640 a.

1154 Hermann observes, that *ἄνθρωπος* is the language of a threat; *ἄνθρωπος*, of contempt or pity.

*Δεῖ*: see note 21 c. The adverb *κακῶς* supplies the place of the second accusative *κακόν*.

1155 *ἴσθι σημ.*: see note 471.

1156 a. *ἄνολβον*, "the *wretched* man;" used as a term of censure, like the *miser* or *infelix* of the Latins. Eustathius explains *ἄνολβον* by *ἀπαίδευτον*, *stupid, infatuated*; *ἄλβος* being synonymous with *φρόνησις*; and *ἄνολβος*, with *συντός*.

1156 b. *Ἐνουθέτι*, being used as a stronger word for *ἴλιγε*, takes the construction of *λίγω*: see note 21. Billerbeck refers *τοιμαῦτα* to *διὰ ἴση* understood.

1158 *μῶν ἠνιξάμην*, "Do I use obscure or enigmatical language?" See Bergler, Aristoph. Equites, 196.

1159 *Ἄπειμι*, 'I will depart:' see note 654 a.

Abeo: probrosum namque si quis me audiat

Corripere dictis, quem sit ulcisci manu:

Stob. tit. 2. Grot. p. 12.

Sophocles, in dismissing Menelaus from the stage, seems to have consulted the natural prejudices of his audience; who, as Athenians, would delight in seeing a Spartan confine his valour to a few empty threats. Independently of this consideration, Menelaus does not appear to have ranked high, with regard to bravery, in general opinion. Thus Plato terms him *μαλθακὸν αἰχμητὴν* (Sympos.); and Julian, *γυλοῖον στρατιώτην*, Orat. 2. See Lobeck's note, v. 1116.

1160 *ἢ πάρα* (for *πάρισσι*) in whose power it is, *βιάζεσθαι* to use force (or compulsion.)

1161 a. ἀφίξει for ἀπέχου, *depart*. So Œd. C. 490. Trach. 815. 817.

1161 b. πλύνω, *to listen to*. Matthiæ, § 327. Obs. 2.

1162 φλαῦρος, Attic for φαῦλος; *light, trifling, mean; worthless, dastardly, &c.* Bishop Blomfield (Persæ, 222) is of opinion, that φλαῦρος is applied to things, and φαῦλος to persons.

1163 ἱριδος ἀγών: so μάχης ἀγών, Eur. Heracl. 798. Νίκη δήριος, Æsch. Agam. 951. 'Certamen pugnae,' Liv. 36. 19.

1164 ταχύναι, *hastening*: used intransitively; or σιαυτὸν being understood. See Persæ, 698. Choeph. 648. Eurip. Rhes. 639. Trach. 861. Œd. C. 219.

Ταχύναι σπιῦσον is a similar pleonasm to σπυρχνόμενος ταχύνω, Alcestis, 253. (See note on line 993.)

1165, 7 "Hasten to provide some hollow trench for this man, where he may possess an ample tomb (which shall be) ever memorable among men."

1165 a. Κάπιτος (ἔρυγμα, τάφρος, Erotianus), *ditch, trench*; derived from σκάπτω; said, by Eustathius, to be an *old* word. The κάπιτος (see Heyne, II. v. 797) seems to be a trench, in which the chest, containing the bones of the deceased, was deposited. Over this, stones were placed, by way of covering; and upon the stones, an earthen mound was heaped up, the height of which was higher or lower, in proportion to the dignity of the deceased.

1165 b. Ἰδίω, *to provide*; simple for compound. "Ὀρη δίφρον, Εὐνόα, αὐτᾶ, Theocrit. 15. 2. Boissonade observes, "Theocriti e Syracusanis verba plebeium esse hunc verbi usum probant: sed rarius et Homericum nomen κάπιτος verbi tenuitati medetur."—"Ἰδίω, sic additum est, ut sit, "fac ut quam celerrime huic locum, in quo condatur, cavatum videamus:" Hermann.

1167 Εὐρώεις, *squalid, dark*, if derived from εὐρώεις. Hermann considers the root to be εὐρῆς, and thence, *broad, vast, ample*.

1168 οἶδι, Tecmessa and Eurysaces. The tragedians use the demonstrative pronoun ὅδε, in announcing the entrance

of a new personage upon the stage. So, ὅδ᾽ Ἀγαμέμνων ἵκνεται, 1224: καὶ δὲ κέρδι προσπόλων ὄδ᾽ ἰγγύθει, 544. Καὶ μὴν is used sometimes with ὄδε, and sometimes without: καὶ μὴν ὄδ᾽ Αἰνείας στήχει, Rhesus, 85. Καὶ μὴν πρῶτα τυγχάνω ἴμεν ἄνα, Hecub. 665. See Dr. Monk, Alces. 137: Bishop Blomfield, Prometh. 97: Dr. Elmsley, Quarterly R., vii. 446: Major. Hecuba, 53 and 216.

1170 περισσεύουσι τάφον, 'for the purpose of arranging the burial.' Περιτίλλω as a funeral word, implies, 'to lay out a corpse,' or, 'to cover a corpse with sepulchral vests.' [Περιστέλλω, "componere et ornare sepulcrum, nimirum, ad recipiendum mortuum:" Steph. Thesaur.]

1173 a. προστρέπαιος, *a suppliant*. Τὸ προστρέπαιον, τὸν ἱκίτην, Philoct. 930. So προστρέπαιοι λιναί, *suppliant prayers*, Œd. C. 1309. (See Dr. Blomfield, Agam. 1577.)

1173 b. Θάψω σὺν θεοῖς: *to sit* was the mark of a suppliant. Τίνας τοῦ Ἰλίου τάφου μοι θοάζεις, ἱκνησίος, &c. Œd. T. 2. "Illius ad tumulum fugiam, supplexque sedebo," Tibull.

1174 a. κόμας: The Greeks, in their funeral customs, disposed, in various manners, of the hair, which they cut off from their heads: it was sometimes cast into the funeral pile; sometimes, laid upon the grave; and sometimes, as on the present occasion, placed upon the body of the deceased. So the Greeks testified their respect for Patroclus: θεῶν δὲ πάντα νίκην κατακίβουον, ἃς ἐπίβαλλον ἱκνησίοι, II. ψ. 135.

1174 b. Ἐμὰς for ἱμοῦ: see note 1015. "His single imperfection;" i.e. "the imperfection of him single:" Milton. P. L. 8. 423.

1175 ἱκνησίον θησαυρὸν, *the treasure of suppliants*:—Treasure seems used in the sense of *protection*, the 'valuable instrument' of conciliating pity.—Jaeger refers θησαυρὸν to the abundance of the locks, which had been contributed by three persons. "Copiam, abundantiam, cumulum ἱκνησίον," Musgrave. [ἱκνησίος, 'ad supplices pertinens, supplicibus conveniens:' Steph. Thesaur.]

1177 *ἰκπίσει χθονός*, *May he be exiled*; as *ἰκπίσει χθονός*, *Medea*, 451. 710.

1178 a. *ἔξημημένος, μοῦση*, i. e. *slain*. See 239 b.

1178 b. *γίνους ῥίζαν ἔξημημένος*: "When the proper subject of a passive is to be represented as a part of a whole, and this whole is in the genitive; the whole is considered as the subject, and the part put in the accusative, with the passive:" *Matthiæ*, p. 606. § 422.

1179 a. "even as I cut off this lock." It was usual among the ancients to accompany an imprecation or wish by some action, expressive of its tendency. The slaughter of the victim, at the ratification of a treaty, implied that a similar fate would be inflicted by the gods upon the violator of the agreement. "Tu, Jupiter, populum Romanum sic ferito, ut ego hunc porcum hic hodie feriam:" *Livy* i. 24. 'Limus ut hic durescit, et hæc ut cera liquescit | uno eodemque igni, sic nostro Daphnis amore,' *Virg. Bucol.* 8, 80. (See *Theocritus*, 2. 18.)

1179 b. *αὔτως*: The rough breathing is thought to be correct, since *αὔτως* is derived, not from *αὐτός*, but from the feminine *αὐτή*; as *οὔτως* is derived from *οὔτος*. See *Elmsley*, *Medea*, 313. *Hermann* (*Vigerus*, p. 736) thinks, that *αὔτως*, with a lenis, is Homeric; and that *αὔτως*, is Attic. See *Schneider*, *De Dialecto Sophoclis*, p. 20.

1180 *αὐτόν*, i. e. *τὸν νεκρόν*. \**Ἐχι*, *hold thou*; *ἔχου* (middle) *cling to, adhere to*, *τοῦ νεκροῦ* understood. (See *Dr. Blomfield*, *Septem*, 95.) *Τῆσδε ἔξομαι*, *Hecuba*, 398.

1181 *μηδέ σε κινήσάτω τις*: a similar construction occurs in line 1334, *μηδ' ἢ βία σε κινήσάτω*. "Although the imperative of the aorist is hardly ever subjoined to the prohibitive particle *μη* in the second person, it is sometimes so employed in the third person. We also find *μειλησάτω*, *Prometh.* 332: *εἰσιλθίτω*, 1001: *δοκησάτω*, *Theb.* 1044: *ἰπιλθίτω*, *Suppl.* 587: *ἄξιωθήτω*, *Œd. T.* 1449: *εἰσβήτω*, *Troades*, 1049. The subjunctive, however, occurs much more frequently than the imperative, especially in prose; and is often misunderstood by the commen-

tators and translators. Thus, in v. 388 of the *Prometheus*, *μη γάρ σε θεῖνος οὐμός τις ἔχθραν βάλῃ*, *Brunck* says that *δίδακα* is understood. If the metre would admit *βαλίτω*, the reading might be changed without the slightest alteration in the sense. In the same manner we might read *κινήσῃ* and *νικήσῃ* (if the metre allowed), in the two passages, which have occasioned this note:" *Dr. Elmsley*. See also *Porson*, *Hecuba*, 1174.

1183 *ἕ, τι*, &c. "until I shall have returned, after having taken care about a sepulchre for this man."

1184 *μόλω μιληθείς*: *Schæfer* prefers *μολών μιληθῶ*. *Erfurdt* considers *μιληθείς* as the cause of coming: So, *ἦκω γάρ οὐχ ὡς θεῶν τι βουληθείς*, *Œd. C.* 732. *Τί βουληθείς πάρι*, *Electra*, 1096.

"Menelaus goes out with an intention, we must suppose, to bring back with him a proper force, to secure the execution of his orders, which Teucer had treated with contempt. Teucer retires to find out a proper place for the interment of Ajax, and leaves Tecmessa and Eurysaces weeping over the body. The Chorus sing a pathetic dirge, lamenting the miseries of war, and their own unhappy condition:" *Franklin*.

1185 a. "What is the extreme number, and when will it cease, of revolving years," &c. *Ἐς πότι* used as a stronger expression for *πότι*: as *ἰσάρι*, *ἰκαυαι*.

1185 b. The interrogative mark, which *Brunck* places after *νάτος* (;), should be removed: it is usual with the Greeks to use two interrogations in one question: *ᾧ τλήμονες, πῶς ἐκ τίνος νεός ποτι* | *Ἀχαιῶν θεάσαντες ἤκειτε σκάφος*; *Eurip. Helen.* 1542. *Τί τὰμὰ πῶς ἔχει θεοπίσματα*, *Eur. Helen.* 872.

1186 *πολύπλαγκτος*, *wandering much, roving*: used in the sense of *revolving*.

1187 *αἶν*, *continuously*.

1188 *δορύσσω*, *I fight with a spear*; first future, *δορύσω*. This verb occurs, *Heraclidæ*, 774. *δορύσσοντες μόχοι*, *toils incident to war*. Similar to *δορύσσοντες μόχοι*, are the expressions *ἀσπίσται μόχοι*, *Eur. Electr.* 442.: *ἀσπίστορες κλόνοι*, *Agam.* 412. *Ὀπλῖται δρόμοι*, *Pind. Isthm.*

l. 32. ["Laborum exuberantium instar hastarum, quibus horret acies;" Mudge.]

1190 a. ἀπὸ, at, or, in the neighbourhood of, in a sense, not noticed by Matthiae.

1190 b. Εὐρύδη, spacious, broad, derived from εὐρύς, broad. So εὐρύτατα εὐρύ, v. 1167. Sophocles imitates the Homeric epithets of Troy, εὐρύα, εὐρύαγος. (Hermann.)

By εὐρύδη, the Scholiast understands (εὐρηχάμην), "rotten, decaying," i. e. exhausted, debilitated, by the length of the siege. Heath and others consider it an epithet of censure, synonymous with baleful, hateful, detested.

The apparent impropriety of applying εὐρύδη, equalid, dirty, as an epithet to Troy, has driven the critics into a great variety of suggestions:

In Erfurd's larger edition, Hermann hazarded the conjecture, Ἄν' αἴαν εὐρύδη | Τρῳίαν, &c. In a letter to Lobeck, he proposes, Τὴν ἄπαιστον αἴαν ἰμοὶ δευροσίαν | μίχθων ἄταν ἰπάγων, | γῆσιεὶν ἰπύλιον Τρῳίαν. Δευροσίῃ ἄταν ἰπάγων | ἀπὸ Τρῳίαν εὐρύδη, &c., "bellicas miseras inducens, Trojam ad ampliam;" Bothe.

Ἄταν ἰπάγων | εἰς δ' ἄν' εὐρύδη Τρῳίαν, Lobeck. Εὐρυδῆ, Musgrave and Brunck.

1191 ἔτιδος, "the unhappy disgrace of the Greeks;" Troy having detained them so long under its walls, to their great detriment.

"Cecropis domus Aeternum opprobrium," Horace, 4. 12. 6.

"Οσιδος is as often attended with a genitive as a dative: κίλιος ἔτιδος, Sept. 545: εὐς παρτίδος ἔτιδος, Lycurg. contra Leocrat. p. 146. See Valckenaer, Phoeniss. v. 828.

1192 a. εἶμι δύναι, "he ought to have entered;" i. e. "O that he had entered," &c. (Matthiae, § 513. Obs. 3.) For this form of imprecation, see ll. ζ, 345, Odys. v. 63.

1192 b. δύναι μίθρα ἢ Ἄιδαν: δύναι is here applied to two nouns, though strictly applicable to one: see note on line 632.

1193 a. Αἰθίρα μίγαν: so Euripides, αἰθίρος βάλαντος, 1294. "fundamentum." H. J. meth.

1193 b. Παλόκαυτοι, very common. See Dr. Brasse's Greek Gradus.

1194 a. ἀπὸς Τυπδαρίας. The Chorus do not inveigh so much against the state of war in general, as against Tyndarus, who had (ἰδύς) exhibited or invented, the art of comprising various princes in one cause. Otherwise, the Salaminians might have escaped this painful war, although others had been included in it.

1195 ἰδύς: Διαινόμας, like the Latin *proferre*, includes the idea of *inventus* and *novellus*. "Ἰς ἰδύς παρῶν ἰδύς εἰς δού, Troades, 799. "Horrendos pueri qui protulit enses;" Tibull. i. 11.

Τῷ σοῦ γὰρ πάσχω νεκροῦ χάρις, ἡστέλω  
οἱ καταδιζαντες βιβλία καὶ καλέω  
Lucil. Epigr. 78.

1196 a. κατὸν Ἄρη:

Ἄρη or Ἄρης: see note 254 b.

Ἄρη κατὸν, "a war which has been waged by the united powers of Greece."

1196 b. Ὀπλων Ἄρη periphrasis for Ἄρη.  
["Κατὸν Ἄρη, κομμικωσεν ποταμόν, κομμικωσεν περνακίαν: quippe Martis ira maleficum et exitiale hominibus crebatur," Musgrave.]

1197 πρόγονοι, ancestors, i. e. predecessors, or authors of. In a similar phrase μῆτις αἰσχύναι: see note 174.

1198 ἔπαρσεν ἀνθρώπους: αἰσχύναι is often said in reference to *men*, CEd. T. 1456. Æsch. Choeph. 687: Eur. Phoeniss. 565. Πῆστον ἔπαρσεν ἑκπαρθάσει τοὺς ἀφρονέτας. Herodian. 5. 4. "Vastare nationes" Tacitus, Ann. 14. 38.

1199 σσιφάκιον, &c.: see Phoeniss. 75.

οὐκ ἐπὶ καλλιχέρεσι σσιφάκιον

λατοῦ κατὰ πνύμαντα μίλσιν, &c.

1200 βαθιῶν κυλίων: many of the ancient cups well deserved the epithet of *deep*, *profound*. Ποτήριον, — ἴσον δού, for Δύον, Anacreon. 17. "Crateras magis statuunt," Æn. 1. The cup of Nestor was so weighty, that it required the strength of a young man to carry it. The cup, which Alexander used in his final debauch, contained two congi. Athenæus, in his catalogue of cups, humorously mentions one, in which Hercules took a voyage.

1201 σίμφη δμυλίον: The

is νῦμεν ἰμοὶ τίρψιν ἄσφι ὁμιλεῖν αὐτῇ: see note on line 2. Ὅμιλεῖν τινί, to have intimate or free intercourse with, to be in the midst of. So persons are said ὁμιλεῖν ἡδοναῖς, λύπῃ, τύχαις, &c.

1202 ὄτοβον: though ὄτοβος often expresses loud tumultuous noise, yet it is here applied to the sound of flutes: the verb ὄτοβεῖ is used in a similar way by Æschylus; ὑπὸ δὲ κηρέπλαστος ὄτοβεῖ δόναξ | ἀχίτας | ὑπνοδέταν νόμον, Prometh. 591. See Dr. Blomfield, ad locum. Ὄτοβος should be spelt with one τ.

1204 ἰαύειν, i. e. ἄσφι ἰαύειν: the word is Homeric, νύκτας ἴαυον; Heyne explains it by διάγειν, διατρίβειν. Sophocles has poetically altered the νύκτας of Homer into the adjective ἰνυχίαν; "οὔτ' neither (has he given to me) the pleasure of love, so as to pass the night in it."

Bothe reads:—

—οὔτ' ἰνυχίαν

Θύρσον ἰάχην,

Ἐρώτων δ' ἰρώτων, ἀπίπαυσιν, ᾗ μοι!

1205 As ἰρώτων occurs in the subsequent line, Musgrave suggests ἰορτῶν. Hermann reads

τίρψιν ἰαύειν

ἰρώτων δ,

ἰρώτων ἀπίπαυσιν, &c.

1207 ἀμίρμνος, neglected, despised: Brunck and Lobeck.

Musgrave considers the α to be intensive; distressed, full of anxiety. So Bothe, ærumposissimus.

1208 δρόσοις τεγγόμενος: the herald in Æschylus makes a similar complaint:

ἔξ οὐρανοῦ δὲ κάπθ' ἄπ' ἄλλης λιμωρίας

δρόσοι κατεψίκαζον, ἔμπεδον σίνος

ἰσθημάτων, τιθίντις Ἴνθηρον τρίχα.

Agam. 543.

—Ad Trojam flentes hyberna Mycenæ.

Val. Flacc. i. 552.

1210 μνήματα, memorials. The word μνήματα is in apposition with the particulars implied in the preceding lines: ὄνειδος is used in a similar construction, line 1191. So Euripides, Ἐλίνην κτάνωμεν, Μενέλαω λύσσην, Orest. 1103. See Dr. Monk, Alcest. 7.

1212 προβολὰ, defence, skreen. The taken from soldiers who

(προβάλλονται) pretend their shield in a defensive attitude. See lines 1076. 1219.

1214 "But now he is" (ἀνιῖται) wasted or "destroyed by mournful" or destructive "fate."

Ἀνιῖται solutus est: so, ὁ νόμος ἀνιῖται, Orest. 930. Hermann.

[Ἀνιῖται, 'deditus est malo Genio,' Jaeger: 'devovetur, consecratur,' Musgrave.]

1219 Πρόβλημα, defence, protection: the promontory is termed πρόβλημα πόντου, as keeping off the waves from the land. See Dr. Blomfield, Septem, 536.

1220 a. πλάκα Σουνίου periphrasis for Σούνιον; "at the extremity of Sunium."

1220 b. The ο in ὑπὸ is lengthened before the initial mutes of πλάκα; a rare license: see Dr. Elmsley, Heracl. 753.

1221 προσίπομεν, "That we might hail the sacred Athens." It was the custom of mariners, upon coming within sight of any desired place, to hail it with a loud shout, and to pronounce its name in a general outcry of joy. "Italiam læti socii clamore salutant," Æn. 3. 524. "Salutantes, cūm Leucada pandit Apollo," Theb. 4. 808. "His hoary head, conspicuous many a league, the mariner bound homeward, and in hope already there, greets with three cheers exulting:" Sofa, i. 520. Pausanias observes, that the helmet of Minerva Polias was discernible by mariners, after doubling the promontory of Sunium.

1222 προσίπομεν: the transition from singular (γυνοίμαν) to the plural, is common among the tragedians.

Johnson, Heath, Brunck, Lobeck, Schaefer, and Erfurdt read προσίπομ' ἄν. Elmsley argues, that the optative is often used instead of the subjunctive; and that consequently there is no solecism in using προσίπομεν for προσίπωμεν. With regard to the particle ἄν, he is of opinion, that whenever ὡς ἄν or ὅπως ἄν signify in order that, they must not be separated by the verb which they govern. "If all the copies read προσίπομ' ἄν, we would propose προσίπομεν without hesitation."

1224 τόνδε: see note 1168.



1225 a. "And he is evidently on the point of giving loose, against me, to harsh (or unfriendly, rude) language." So Pliny, Ep. 1. 9, "carpere aliquem sinistris (*malevolent*) sermonibus."

1225 b. Ἐκλύσων: "linguam ad jurgia solvit," Met. 3. 266. "Impia in adversos solvere verba Deos," Tibull.

Δῆλός ἐστι ἐκλύσων: for δῆλον ὅτι ἐκλύσει: see note 326 a.

1226 a. τὰ δινὰ ῥήματα, "the haughty, insulting, expressions," i. e. which I have heard by report. Σὶ ἀγγίλλουσι ἰμοί, i. e. σὺ εἶ, ὃν ἰδήλωσαν ἰμοί τλήναι ἰσιῦν, &c. (Scholiast, approved by Lobeck.)

1226 b. How far the α of δινὰ is affected by the initial ρ of ῥήματα, see Dr. Monk, Hippol. 461.

1226 c. Σὶ δῆτα, *te scilicet, te homuncionem*; sarcastice: Musgrave. Σὶ δῆτα δινὰ, &c. Wakefield.

1227 a. Χαίνω, *to speak, to utter*. So Virgil, "vocibus hisco," Æn. 3. 314. "Regum facta hiscere," Propert. 3. 2. 4.

"Hem vereor plusquam fas est captivum hiscere:" Attius, in his 'Armorum Judicium.'

1227 b. ἀνοιμωκτι, without a groan, i. e. *with impunity*: Lobeck and Erfurdt prefer the diphthong; as ἀνοιμωκτιί. Bishop Blomfield observes (Prometheus, 216) that *all* adverbs are derived from the dative, singular or plural, of nouns. The more ancient Greeks had no long vowels: thus βοή, *clamour*, would have been declined βοί, gen. βοῖς, dat. βοῖ: so the dative of οἶκος would have been οἶκοι. On this principle, the final εῖ or ι of an adverb must be ascertained by its derivation from nouns in α or η, or in ες; thus we should write αὐτοβοί, and not αὐτοβοῖ; ἀνοιμωκτι, and not ἀνοιμωκτιί.

1228. Elmsley and Hermann prefer σί τοι, σὶ τὸν τῆς. (See Quarterly Review, vol. ix. p. 360.) The article is employed, especially by the tragedians, to express contempt and indignation: Σὶ τὸν σοφιστήν, τὸν πικρῶς ὑπέρικρον, Prometh. 980: σί τοι, σὶ κρίνω, ναὶ σὶ, τὴν θρασύαν, Soph. Electr. 1445: σὶ δὴ, σὶ τὴν νεύουσαν, Antig. 441. See Valckenaer, Phoeniss. 1637: and Dr. Elmsley, Heracl. 657.

1230 "You would have walked on tip-toe." Δακτύλων or ποδῶν or ἐνύχων is understood.

Ἐπ' ἀκρων πορεύονται δακτύλων, Libanius, vol. i. p. 326. The same symptom of pride is expressed in the verbs ἀκροβατιῖν, ἀκροβάζειν, ἀκρίζειν, and in ἀνω βαίνειν. Ἀκροβατιῖν τι ἤρξατο καὶ μετῴρη ἐν αὐχίνα αἰεῖν, Suidas, tom. i. p. 575. Ἡ ψυχὴ μὴ πρὸς ὕψος ἀρδίη, μηδ' ἀκροβατοῦσα ἰσικομπάζοι, Philo, de Somn. L. i. vol. v. p. 60. ed. Pfeif. (See Lobeck's note.)

1233 διαμύσω, *and thou strongly protestest*. Διαμύσω, διαβεβαιώσω, Steph. Thea.

1234 αὐτὸς ἀρχων, *his own master*: the same idea is expressed by αὐτῷ κρῶν, line 1099.

1235 a. "Is it not a great grievance ταῦτ' ἀκούειν *to be thus reviled by slaves?*" Πρὸς or ὑπὸ with a genitive is frequently subjoined to an active or neuter verb. Κλύοντες ἴσμεν αἰσχίστους λόγους τοῦτ' εἰ ἀνδρὸς, Ajax, 1320. See Porson, Medea, 1014.

1235 b. The common formula of indignation, used upon hearing any insulting or unworthy language, is, Ἄρ' οὐχ ὕβρις τάδε: CEd. C. 883. Ταῦτα οὐχ ὕβρις, Lucian. Dial. Mort. 2. Εἴτ' οὐχ ὕβρις ταῦτ' ἐστὶ καὶ πολλὴ τρυφή; Aristoph. Ran. 21. Ὑβρις γὰρ τοῦτό γε, Demosth. in Aristog. p. 831. B. Ὑβριν τὸ πρᾶγμα ἴφασαν, de Mala Legat. p. 323. D. Καὶ ἰδόκω τοῖς πλείοσιν ὕβρις εἶναι τὸ πρᾶγμα, Dionys. Hal. A. R. iv. p. 237. "Quid est, si hoc non contumelia est?" Ter. Andr. 1. 5. "Nam isthæc quidem contumelia est," Ter. Heaut. 3. 3. See Hemsterhuis, Lucian, Bipont, vol. ii, p. 408.

1236 a. κίεραγα, præter. med. from κρέαζω; used for the present.—(See note 1 c.) Bishop Blomfield, Prometh. 768.

1236 b. ἀνδρός: understand πειρί.

1237 ποῖ *whither* is considered by Brunck as more suitable than ποῦ, to the word of motion βάντες. "Whither going, or where standing, whither I also would not have gone or stood?" i. e. "on what enterprise did Ajax go, or in what post of danger was he stationed, from either of which I would have claimed

exemption?" Ποῦ is preferred to ποῦ, not only by Brunck, but by Erfurdt, Bothe, Boissonade, and Porson. Hermann (whose note here follows) prefers ποῦ: "Ποῦ hic non proprie ubi, sed ut solitum in indignatione, fere idem quod ποῦ est, ut 1100: ποῦ δὲ στρατηγὸς τοῦδε; ποῦ δὲ σοὶ λειῶν ἔξιστ' ἀνάσσειν, ὧν δὲ ἡγίετ' [ἡγιε] οἴκοθεν. Eaque causa est, quare ποῦ βάντες ne possit quidem in ποῦ βάντες mutari. Itaque sensus est, Quomodo profectus ille est, aut constitit alicubi, ubi non ego steterim, i. e. 'ut ibi ille, ac non ego potius steterim.' Quod dicit, si plenius dicatur, hoc est, ποῦ γὰρ βῆν ἢ ἴσση, ὅσπερ οὐκ ἐγὼ σταίην, ἀλλ' ἐαυτὸς; Eadem ratio est in illo οὐ μᾶλλον ἢ οὐ. Thucyd. 3. 36. μετάνοια ἦν αὐτοῖς καὶ ἀναλογισμὸς, ὡρὸν τὸ βούλευμα ἰγνώσθαι, πάλιν ἄλλην διαφθεῖραι μᾶλλον, ἢ οὐ τοὺς αἰτίους:— i. e. οὐ τοὺς αἰτίους, ἀλλὰ μᾶλλον πάλιν ἄλλην."

1238 *ἄνδρες*, courageous men, brave soldiers.

1239 *ἰοιγμην* Attic for *ἰοίκαμην*, as *δίοιγμην* for *διδοίκαμην*. *Πικροῦς*, grievous, afflicting to myself.

1240 *τίστι* is opposed to *νῦν*: See Dr. Elmsley, Heracl. 1009.

1241 "If, by Teucer, we shall be everywhere proved (or convicted) to be unjust."

Billerbeck considers *ἐν Τεύκρου* to mean *with respect to Teucer*.

1242 "And it will never content, or, be satisfactory to, you, no not when conquered, (*ἔλκην*) to acquiesce in the measures, which " (*pleased*, or) "have been adopted by, the generality of the judges." So Euripides, *Σαυμασσὸν ἰππας*, *εἰ τὰδ' ἔξαρκεῖ πόσει*, Hipp. 278.

1244 *κακοῖς βακῦτι*, i. e. *ἴπτει*, 'ye will assail with reproaches.' So, *Αἰτίᾳ βάλοι*, Trachin. 942. *Βάλλουσι σκώμμασι*, Libanius, vol. i. p. 811. *Θαυροῖς βαλλόμενος*, Idem, p. 303. *Μήκισι λόγων βίβλημασι*, Idem, p. 307. *Βοαῖς βιβληκέτος*, Id. vol. ii. p. 393. *Ὅσσι βακῶ ζήλοισι*, Anthol. Meleagr. 41. Brunck, i. 13. *Βάλλειν ψόγῳ*, Aristoph. Thesm. 902.

1245 a. *οἱ λιλιμμένοι*, ye who have been left behind, i. e. surpassed, defeated,

in the late contest about the arms of Achilles. [*λείπομαι*, 'superari, inferiorem esse; Steph. Thesaur.] So, *λείπομαι ἐν τῷ δύνασθαι*, Œd. C. 495: *λείπομαι γνώμας σοφῶς*, Electra, 474.

1245 b. *Κινθήσειδ'*, ye will stand, stay: so the Scholiast, *σφάζει*. The allusion is to the nocturnal enterprise of Ajax: see line 47.

1246—1254.

Si dabitur istis moribus licentia,  
Jam nulla poterit perrogari sanctio:  
Si jure victor vi merâ exturbabitur,  
Postrema primi, prima postremi ferent.  
Quin ista sunt linquenda. Non populi  
sita est,  
In mole vasta corporis, securitas;  
Sed mente quisquis præstat, imperium  
obtinet.

Bos latera tantus sub magisterio tamen  
Tenuis flagelli rectus incedit viam.

Stobæus, Grotius, p. 14. tit. 3.

1246 "But (is) in consequence of dispositions like these, never will there exist a (*κατάστασις*) firm arrangement, or establishment, of a law, if we reject those who have justly gained their cause, and (*εἰς τὸ πρόσωπον ἄξιμοι*) bring the last into the first place," i. e. confer the chief honour on those who have failed.

1248 *δίση* for *ἐὺν δίση*: see Bishop Blomfield, Sept. c. Th. 411.

1249 *Τοὺς ἐπιείθην* synonymous with *οἱ λιλιμμένοι*, in line 1245.

1250 *Πλατυῖς*: this word is sarcastically applied to Ajax.

1253 a. "And an ox, though huge as to its sides, nevertheless by (or "under the strokes of") a small scourge, is conducted into the strait road." Matthiæ, p. 915. § 592. β.

1253 b. Porson (Hecuba, 814) prefers the neuter form *πλευρὰ* to the feminine *πλευραῖ*. Elmsley (Heraclidæ, 824) considers the feminine form *πλευραῖ*, *-αῖς*, *-αῖ*, to be corrupt: and, at line 1409 of this Play, for *πλευρὰς τὰσδ'* proposes *πλευρὰ σοῦδ'*. Bothe reads *μῆγας δὲ πλευρῶν*: and, in the following line, *ἐρθόν*.

1254 a. *Ὁρθὸς εἰς ἔδον* for *ἐρθὸν εἰς ἔδον*. So *ἐρθὸν παρ' οἴμου*, Alcest. 851. So

πρὸς ἑρθὸν χάμ', thither, in the direction of, Hec. 221.

1254 b. Περιύται is used in a passive sense. So Œd. Col. 845, πρὸς βίαν περιύμαι. Περιύω, in the sense of *traduco, transveho, mitto*, is of frequent occurrence.

1254 c. A similar sentiment occurs, Antig. 477: σμικρῷ χαλιῷ δ' αἶδα τοὺς θυμουμίους | ἴππους καταρτυθίντας. See St. James' Epistle, 3. 3.

1256 εἰ μὴ τινα, &c. "unless thou becomest wiser;" literally "unless thou procurest some prudence for thyself." The same sentiment is elsewhere expressed by τρέφειν νοῦν ἀμείνω, Antig. 1090: φρήνησιν λάβει λάβω τινα, Philoctet. 1079.

1257 ἀνδρῶς, genitive absolute. Some commentators consider ἀνδρῶς to be governed by ὑπέρ.

1258 ἰλυθροστομιῦν, 'to speak freely, unreservedly,' is sometimes expressed by two words, πᾶν ἰλυθροῖ στόμα, Œd. T. 706.

1259 a. "Wilt thou not, knowing who thou art by birth, bring" &c. Φύσις for *genus*. Trach. 379: Phil. 1310. See Dr. Elmsley, Medea, 1087.

1259 b. δεῖ is used for ὄσταις. So Euripides, Ἰδιξας, εἰς ἔλιγγον ἐξελθὼν, δεῖ εἶ, Alcestis, 643. Σήμαινε δ' ἤ χρεὶ τὰσδ' ἰπιστολάς φέρειν, Iph. T. 767.

1260 Agamemnon is made to speak, in reference to the laws of Athens, which did not allow a person born (as Teucer) from a slave, to plead his own cause.

1263 a. βάρβαρον: in allusion to Teucer's mother, Hesione, daughter of Laomedon.

1263 b. Ἐπαῖω, I understand. "Barbarus hic ego sum, quia non intelligor ulli," Ovid, Trist. 5. 10. 37.

1264 a. Bp. Blomfield is of opinion that *O that* (utinam) is never expressed by εἶθε γὰρ; but by εἰ, or εἰ γὰρ, or εἶθε. —Sept. c. Th. 563.

1264 b. σωφρονεῖν (εἰρηνεύειν, καὶ μὴ κατ' ἀλλήλων μαίνεσθαι, Gl.) 'to keep within the bounds of moderation.'

[Bothe reads σωφρονῶν; so that νοῦς

σωφρονῶν may stand for σωφροσύνη, discretion, moderation.]

1265 φράσαι, "to suggest, contrive:" so Electra, 199, δόλος ἦν ὁ φράσας (Heath). Σφῶν Attic for ὑμῖν, as νῶν for ἡμῖν.

1266 a. Τίς is often put with the adjective as an epithet, as ταχυῶτά τις χίμα. Matthiae, p. 705.

1266 b.

"O quam celeriter ante partæ gratiæ Præcipite cassos luce destituunt fuga:"

Grotius, Stobæus, tit. 127.

But yesterday the name of Cæsar might Have stood against the world: now lies he there;

And none so poor to do him reverence:

Julius Cæsar.

1267 προδοῦσ', abandoning, i. e. τὴν δανόντα, which must be repeated from the preceding line: Musgrave. See Antigone, 46. Dr. Burney thinks that προδοῦσα is used in a passive sense; *pro-dita*.

1268 Ἔπος and λόγος often denote *thing*, generally. Οὐδ' ἐπὶ σμικρῶν λόγων, 'not in the slightest respect; not in the least degree; not at all.' So line 477. οὐκ ἂν πρῆλαιμην οὐδενὸς λόγου βρότον, "I would not purchase the man for the slightest *thing*," i. e. at any vile price. See Brunck, Œd. C. 1150. Lobeck endeavours to illustrate the expression by οὐδ' ἐπὶ σμικρὸν ἰνδοῦσα, Julian; οὐδὲ κατὰ μικρὸν ἄξιος, Dion. Hal.: οὐδὲ ἐλγῆσι ἀλκὴν τραπίντες, Arrian.

Οὐδ' ἐπὶ σμικρῶν λόγων, not even in the slightest mention: Stephens and Erfurd.

[Ἐπὶ σμικρῶν ψόγων, "propter offensas leviculas:" Musgrave.—Ἐπὶ σμικρῶν πόνων, "ne in rebus quidem parvi laboris," quales erant sepulcri ritus, qui ab Agamemnone, absque ullo periculo, Ajaci concedi poterant: Heath.—Ἐπὶ σμικρὸν χρόνον, ne ad breve quidem tempus: Jaeger.]

1270 προτίνων ψυχὴν:

Αἰὲν ἑμὴν ψυχὴν παραβαλλόμενος περὶ μίση, Δερί, to battle, to weapons. [Il. i. 322.]

1271 ἑρρίμμῖνα, throw away.

1273 οὐ οὐκίτ' οὐδὲν: see note 878 b.

1274 a. ἑρκίαν:

An old tragedian, quoted by Charisius

(lib. 4.), is supposed by Lobeck to allude to this line:

Vidi te, Ulysseu, saxo sternentem Hectora;  
Vidi tegentem clypeo classem Doricam:  
Ego tunc pudendam trepidus hortabar  
fugam.

1274 b. The genitive *ἰρκίων* is governed by the *iv*, which is used for *ἰντός*, in *ἰγκικλημένους*. So *τόνδ' εἰσιδίξω τιχίων*, Phœnissæ, 454. (Valckenaer.) *Ἐγκατίκλισαν Μακεδονίας Ἀθηναῖοι Περδίκκων*, Herodot. 6. See Bos, *Ell.* p. 474; and Matthiæ, p. 527.

1274 c. Heath by *ἰρκίων* understands *toils, nets*, as in line 60, and refers it in construction to *ἰρρύσατο*. In this sense, the expression is a metaphor taken from the nets of hunters, by which wild beasts are enclosed, as the Greeks were pent up by Hector within their own trenches. Elmsley and Hermann consider *ἰγκικλημένους* to be more Attic than *ἰγκικλισμένους*.

1274 d. *ἰντός* for *οὔτος*, Bothe and Musgrave.

1275 "already annihilated in the rout (or defeat) of battle." *Τὸ μηδὲν ὄντας* is applied to *persons*. See note on line 767.

1277 *ἰδωλίοις*: *seats* of the rowers.

'— furit immissis Vulcanus habenis  
Transtra per .et remos et pictas abjete  
puppes:" *Æn.* 5. 662.

Sophocles alludes to *Iliad*, π. 122.

1278 a. *δὲ ναυτικά*: Bothe reads *δ' ἰναντία*, &c. "in *adversas naves*."

1278 b. *σκάφος*, literally, *hull* or *hulk*, body of the ship. *Ναυτικὰ σκάφη* is an expression similar to *ναὸς σκάφος*, Eurip. *Troad.* 681; *ναὸς σκάφος*, Cycl. 698; and forms a poetical pleonasm for *ship, vessel*. See similar instances, adduced by Br. Blomfield, *Persæ*, 425.

1279 *ἄρδην*, *aloft*, or *with agility*.

1281 *Ποδὶ* is an expletive dative: (see note 310 b.) "whom you affirm never to have attended upon, or to have gone with, you." Not that Agememnon, in line 1237, made any such assertion; but Teucer, like many other angry respondents, does not scruple to over-state. 'Quem tu ne adstittisse quidem unquam tibi contendis:' *Hermann*.

"Quem nusquam dicis hosti vel contulisse pedem:" *Brunck* and *Bothe*.—*Heath* places an interrogative mark at *τάδι*, a comma at *ποδὶ*, and a full stop at *ἰνδικα*: "Ille quem dicis nusquam ne pedem quidem contulisse, is scilicet erat qui revera vobis hæc patravit."

"Verbis οὐδὲ συμβῆναι ποδὶ respici quod dixerat Agamemnon ποῦ βάντος ἢ ποῦ στάντος, οὐπερ οὐκ ἰγὰ, nulla quidem est dubitatio; sed sensus non est apertissimus. Ait Agamemnon nusquam pedes tulisse Ajacem quo non ipse tulerit: quum vero Teucer nunquam in aciem prodiisse Agamemnonem putet, inde sequitur nec Ajacem συμβῆναι ποδὶ." *Boissonade*.

1282 *Ἄε'* is put for *ἄε' οὐ*: see note on line 277. "Was it not Ajax, who really (or truly) performed these services for you?"

[*Ἡ δίχα* for *ἰνδικα*, *Musgrave* and *Bothe*. "Anne vobiscum ille hæc patravit *an solus*?"]

1283 a. *χᾶτ'* for *καὶ ὅτι*.

1283 b. *Μόνου Ἐκτορος*: genitive in construction with *ἰναντίος*, which is often followed by a genitive as well as a dative. *Τάναντία τούτων*, *Xenoph. Cyr.* 1. 6. 28. In this line, Sophocles alludes to *Iliad* π. 206, &c.

1284 *ἀκίλιυστος*, *unbidden, spontaneous*; not awaiting any encouragement to undertake the danger, which the lots had assigned to him. So a Scholiast *αὐθόρμητος, οὐ περιμένων τὸν προσάξοντα, ἱμονομάχησι μετὰ τοῦ Ἐκτορος*. "Jussa præveniens:" *Heath*.

1285 *Δραπίστης*, literally, *fugitive, runaway*, may here be rendered (as the antithesis of *ἄλμα κουφισῖν* requires) by *lingering, lurking*. The expression seems borrowed from a runaway or deserter, who, when expected to appear in the discharge of duty, skulks in concealment. *Ἐς μίσον*, 'among the common lots.'

1286 a. In arranging an affair by lots (*loci, sortes, κληραὶ*) they were inscribed with the name of, or with such mark as denoted, the owner, and usually thrown into a helmet. The matter in dispute was generally considered as assigned to him, whose lot, after shaking the helmet,

issued forth first. So Virgil, *Æn.* 5. 490:

—dejectam ærea sortem

Accipit galea; et primus clamore secundo

Hyrtaclidæ ante omnes exit locus Hippocentis.

So Homer: κλήρου δ' ἐν κυνίῳ χαλαρήσι πάλλον ἰλόνησι, ψ, 861; so also, γ, 306. Sometimes the lots were cast into an urn or situla, full of water. In this mode of decision, the lots were made of material sufficiently ponderous that they might sink to the bottom, and not be distinguished by the person whose office it was to extract them one by one.

1286 b. According to Apollodorus, Cresphontes, Temenus, Procles, and Eurysthenes (the interests of the two last being one and the same), agreed that, in settling the division of Peloponnesus among the Heraclidæ, Argos should be assigned to him whose lot chanced to be drawn first from the *situla*; Lacedæmon to the second lot; and Messenia to the third. Cresphontes, anxious to procure Messenia, threw into the *situla* a lot formed of dry earth, which soon melted in the water. Temenus, Procles, and Eurysthenes threw in pebbles; when these had been easily extracted, it was thought unnecessary to make search for the lot of Cresphontes, who, by this artifice, became possessed of Messenia.

Sophocles intimates, that the affair was arranged by the shaking of an urn or helmet; and that the κλήρου of Cresphontes, being made of moist clay, adhered to the bottom, while the tallies of his rivals would spring out in the agitation of the helmet.

Eustathius observes, that Sophocles, in alluding to the preceding history, is guilty of an anachronism, Cresphontes being posterior to the Trojan war. Another anachronism has been noticed at line 17. See, also, *Trachin.*, line 3, where Dejanira is made to express a sentiment usually ascribed to Solon.

1286 c. βῶλος, globe, a sod: here used for a round ball, made of dried earth or clay. Βῶλος, among the Greeks gene-

rally, is masculine; but feminine among the Athenians.

1287 ἄλλα κενφίειν, literally, to raise a leap, i. e. 'to spring forth lightly.' In allusion to Homer, ἐν δ' ἴθαρι κλήρου κυνίης. Musgrave compares νεβροῖς σῆδημα κενφίζουσα, Eur. *Electr.* 866.

1288 σὺν φορῶμαυ. Teucer, according to Homer, was not present at the drawing of lots relative to the single combat with Hector; but distinguished himself in the defence of the fleet: Π. ο. 302. 436.

1290 a. ποῖ πότι καὶ, &c. Καὶ, moreover, besides. In this sense, the copulative is often subjoined to the interrogatives τίς, πῶς, ποῦ, ποῦ, ποῖος. Πῶς καὶ ἐξιστάσθαι, Hecuba, 419; Porson, *Phœniss.* 1373.—Πότε does not imply a second question, but strengthens the general force of the interrogation: Porson, *Orestes*, 209. See Matthiæ, p. 988.

1290 b. δύστηνι, wretch, σοὶ βλίστην, what having in view, &c.

1291 σοῦ — πατὴρ, periphrasis for grandfather.

1292 Φρύγια: Pelops was, really, a *Lydian*; but as the two provinces, Phrygia and Lydia, were contiguous, and not settled by accurate and definitive boundaries, *Phrygian* and *Lydian* are often used as synonymous. Herodotus (8. 3.) terms Pelops a *Phrygian*.

1293 Elmsley expunges the comma at δυσσεβίστατον, that it may agree, not with Ἀργία, but with δῖπνον. See *Quarterly Review*, vii. p. 455.

1295 Lobeck is of opinion, that the word Κρήσσει implies a degree of reproach. Τὸν μαυόμενον, σὺν Κρήσει, τὴν μόγις Ἀσπικον. Plato, in the Scholiast, *Aristoph. Aves*, 799. Lycophron (150) terms Menelaus Ἡμίχρη.

Atræus, son of Pelops, married Aërope, the daughter of Catreus, a Cretan prince. Having discovered her intrigues with his brother Thyestes, he is said to have cast Aërope into the sea, and to have banished Thyestes. He subsequently recalled Thyestes under the pretence of reconciliation, and served up to him (πρεδίντ', line 1294), his (Thyestes') two sons, Tantalus and Phlisthenes.

1296 a. ὁ φύσας (σι understood) πατήρ, "Atreus, the father who begot thee." Φύσας (from φύω, a plant), to plant, to beget, is said of fathers only, and not (as γινώσκω and γίγνομαι) applied to the mother. Εὐδαιμονίης, καὶ σ' ὁ φύσας πατήρ, Eur. Alc. 1159. Bp. Blomfield (Prom. 241) observes, that the first syllable of φύσας is always long.

Consult Porson, Appendix in Toup. p. 443.

1296 b. Heath (following a scholiast, who asserts that Aërope was thrown into the sea by her own father) translates the passage by "pater qui eam genuit;" αὐτὴν (not σὶ) being understood.

1296 c. λαβὼν, having surprised, detected: deprendo.

1296 d. Ἐπακτὸν ἄνδρα, an adulterer: virum superinductum, i. e. marito. So in a somewhat similar sense, Livy, i. 59, "vestigia viri alieni in lecto,"

1297 a. ἰλλός, a general epithet of fish, explained by the scholiast as ἄφρονος, mute. The epithet occurs in Athenæus, (p. 277), in the Titanomachia of Eumelus (or Arctinus). It is made a question in Athenæus, whether the word ἰλλός had been used by any one before Sophocles. (See Bp. Blomfield, Persæ, 583.)

1297 b. Διαφθορὰν used passively; Musgrave: 'for the purpose of being destroyed.' The official term for this punishment is κατακτασιμὸς.

1297 c. Bothe reads ἀφῆεν: he considers the adulterer (not Aërope) as the person thrown into the sea.

1300 ἕστις for ἕς. Similar examples occur in this play: see lines 457. 474. 478. 1055. 434. 1010. Bp. Blomfield considers this usage (of ἕστις for ἕς) as being very rare among the ancient writers: see his note, Prometh. 362. p. 29.

1302 Λαομίδοντος: θυγατὴρ being omitted. See note 172 a.

1304 ἀριστιύς: Porson (Medea, 5), prefers ἀριστιύς to the usual reading ἀριστος. Phrases of this nature usually consist of similar words: as βέλτιστε βελτίστου πατρὸς, Aristoph. Plut. 234. Εὐγενὴς ἀπ' ὑγινοῦς, Orest. 1676. Ἐσθλὸς ἐσθλοῦ,

Rhes. 833. Εὐγενὴς ἐξ ὑγινοῦς, Philoct. 874. (Lobeck.)

1305 τοὺς πρὸς αἵματος, relations by blood, kinsfolk. See Matthiæ, p. 910. § 590. 6.

1306 πόνεισι (συμφοραῖς, Schol.) calamities. [Φόνεισι, in tali cæde, Musgrave.]

1307 οὐδ' ἐπαισχύνει λίγων, "Nor art thou ashamed of avowing it."—'Nec pudet id profiteri?' Hermann; who places an interrogative mark after λίγων.

1309 ἡμᾶς τρεῖς, Teucer, Eurysaces, and Tecmessa. Mudge understands Teucer, Eurysaces, and Ajax: a scholiast, Teucer, Menelaus, Ajax: another scholiast, Teucer, Menelaus, Agamemnon. Jaeger proposes ὑμᾶς, i. e. Ajax, Menelaus, Agamemnon.

1310—1313 The simplest construction of this passage is (with Boissonade) to put a comma before λίγων, and (with Jaeger) to connect λίγων with καλόν: "For I affirm that it is more honourable for me to die openly (or courageously) while contending in behalf of this man (Ajax) than in behalf of your wife, or (σι) moreover, of your brother's." A similar position of the word of asseveration occurs line 1417.

1311 προδήλως (ἀνδρείως, Suidas) courageously, bravely: (λαμπρῶς) illustriously, [Mori insigniter, Steph. Thesaur.] So προδήλως θάνατος, Dionys. Hal. lib. x. p. 552. Zosimus, lib. 3. p. 716. (Lobeck.)

Προδήλως, "in propectulo, in conspectu totius exercitus, et per ejus impetum publice in me directum. Id ipsum (Electr. 1429) dicitur ἐκ προδήλου, cui opponitur ἀδήλως, clam et per insidias:" Jaeger.

Sophocles is supposed to allude to Il. 1, 327;

ὅς καὶ ἐγὼ πολλὰς μὲν ἀϋπνεύς νύκτας ἴαυον,  
ἤματα δ' αἵματόιντα δίσπρησον πολιμίζων,  
Ἄνδράσι μαρνάμενος, ἰάρων ἵνικα σφιστεράων.

1312 "Quam tuâ pro conjuge, aut tui etiam fratris inquam." Hæsitatio illa, et simulata ignoratio utrius uxor causa sit belli, irati et contemnentis est: Brunck. Schaefer and Jaeger concur with Brunck in rendering σι by etiam, quoque.

— η τοῦ σοῦ γ' ἰμαίμονες λίγω; Recte monet Erfurdcius τὴν nunquam significare etiam. Idem recte reposuit γ'. Λίγω autem conjunctivus est interrogantis: "decorum mihi est, pro hoc potius, quàm pro tua, vel dicam ne adeo fratris tui uxore mori:" Hermann.

Bothe reads λίχους wife for λίγω: "aut pro germani tui uxore."

1313 a. "Wherefore, have regard not of me, but of thyself." The pronoun possessive, in the neuter, with the article, is sometimes put for the personal pronoun. See Matthiæ, p. 673. § 466. 3.

1313 b. Πρὸς ταῦτα σκόπει μὴ τοῦμόν, ἀλλὰ καὶ τὸ σὸν, Τιῦκρος ἴφη: Aristides, t. 2. p. 237.

1314 βουλήσει, you will wish: Aristophanes uses the same formula of threatening:— ἄστ' ἴσως βουλήσεται, | Κἄν ἐν Αἰγύπτῳ τυχεῖν ἂν μᾶλλον, ἢ κρῖναι κακῶς, Nubb. 1129.

1315 ἐν ἱμοῖ, "towards or against me." ἐν for ἀντί: So Æschylus, ἐν ἐχθροῖς κόπον πνεῖν, 939. (Lobeck.) This use of ἐν is not noticed by Matthiæ.

1316 καιρὸν, seasonably: see note 34 a.

1317 "If thou hast come, not for the purpose of joining battle with us, but of aiding us in reconciling" or "terminating" it.

The noun μάχη or πόλεμος is usually understood after συνάπτειν: see Bos, words μάχη, πόλεμος.

"Scholiastæ ad ξυνάψων vel αὐτοὺς εἰς μάχην vel τὴν σὴν ὄργην intelligunt. Potius videtur, ita hunc locum intelligere, Si non ades una cum illis accensurus rixam, sed una tecum compositurus:" Hermann.

1320 κλύειν αἰσχροῦς λόγους, or (line 1323) κλύειν φλαῦρα, or (line 1324) κλύειν αἰσχερά, to be spoken of, opprobriously, abusively, rudely, contumeliously.

1322 a. Συγγνώμην ἔχειν denotes to excuse, make allowance for; πατὴρ συγγνώμην ἔχει, Electra, 400. Sometimes, it denotes to deserve pardon: See Dr. Monk, Hippol. 116.

1322 b. "De jurgio quodam Senato-

ris Equitisque Romani Vespasianus ita pronunciavit, Non oportere maledici Senatoribus; remaledici civile fasque esse:" Sueton. Vespas. c. 9.

1323 a. κλύοντι φλαῦρα: In illustrating this expression of Sophocles, Lobeck adduces φλαύρωσ ἀκούειν, Herod. vii. 7: φλαῦρον ἀκούσαι, Aristid. t. ii. p. 7: φλαῦρον εἰπεῖν, Aristoph. Lysistr. 1044: μηθῆναι φλαῦρόν τι περὶ τοῦ δῖνα, Xenoph. Cyrop. viii. 2.: ἀί τι φλαῦρον περὶ ἱμῶ λίγουσι, Isocrat. Panath. § 7.

1323 b. Συμβαλεῖν, to write in casting, to retort.

1324 "Si mihi pergat, quæ volt, dicere, ea quæ non volt, audiet," Terence, Andr. 5. 4. 17. "Sic existimet, Responsum, non dictum esse, quia læsit prior:" Prol. to Eunuch. Εἰ δ' ἡμᾶς κακῶς | ἐρεῖς, ἀκούσει πολλὰ καὶ ψευδῆ καλέ, Alcestis, 720. Ὀπποῖον εἴπησθα ἴσως, ταῖ κ' ἐπακούσαιοι, Π. υ. 250. Εἰ δὲ κακὸν ἔποις, τάχα κ' αὐτὸς μεῖζον ἀκούσαιοι, Hes. Op. 721. (See Dr. Monk, Alcestis, 720.)

Quos, quæso? facile namque ego illi ignoverim,—qui male loquatur, cum male audierit prior: Grotius.

\*Ἦκουσιν αἰσχερά alludes to 1228, &c.

1326 οὐ φησ', he denies: see line 1108.

1327 a. ἄμειρον ταφῆς, without burial: see note on line 321.

1327 b. Πρὸς βίαν: πρὸς, with its cases, frequently constitutes an adverb: πρὸς ἐυσίβειαν for ἐυσίβῳς, piously: πρὸς βίαι, perforce: πρὸς κόρον, insolently: πρὸς ὀργὴν, angrily: πρὸς ἀνάγκαν, necessarily: πρὸς ἐυσίβειαν, piously: πρὸς ἠδονὴν, willingly. Matthiæ, p. 913. § 591 δ. Dr. Blomfield, Prometh. 220, and Agam. 373.

1327 c. The πρὸς is often omitted: as δαιμόνων βία, in spite or defiance of, Eurip. Phœniss. 18.

1328 Heath considers φίλω to agree with σοί, and not with εἰποντι.

1329 a. ξυνηριτμῖν, to row with any one; to remain in concord with. This form, together with the simple verb ἱριτμοῦν and the adjective ἐρήριτμος, are derived from ἱριτμός. Lobeck prefers ξυνη

ριτιῶν, as more analogous to the form ὑπηρετιῶν. (Erfurdt.)

1329 b. The penultimate in ξυνηρησ-  
μῶν is shortened before the tenuis and  
liquid, as in ὄκνος, ἀκμή, πότμος, and the  
like. So Æschylus, ἰτροποῦτο κώπην σκαλ-  
μὸν ἀμφ' ὑπέρτατον, Persæ, 374. (Brunck.)

1331 νίμω, I esteem, deem. So CEd.  
C. 879. Trach. 483.

1333 μὴ τλῆς (ὑπομείνης, Gl.) do not  
prevail upon yourself; or, do not have the  
cruelty. See Dean Monk, Alcestis, 285.

1334 Lobeck considers βία to be  
anger, or uncontrolled authority, absolute  
power, i. e. of Agamemnon: Bothe ap-  
plies it to the violence and contumacy of  
Teucer.

Ne te animus isthuc adigat impotentiaë,  
Cujusquam ut odio percitus, jus exuas:  
Grotius, Stob. ix. p. 54.

1336 ἔχθιστος, hostile, malevolent,  
Jaeger; rather, hateful to, detested by;  
see line 1347: a similar construction  
occurs 1383.

1339 a. οὐκ οὐν: Elmsley thinks that  
οὐ τὰν (contract. for οὐτοι ἄν) is the true  
reading. Hermann reads οὐκ ἄν γ'.

1339 b. The four senses, which Her-  
mann assigns to οὐκ οὐν, are: 1, non ergo:  
2, non sane, as in the present line:  
3, nonne ergo? 4, nonne? as in lines 79  
and 1051. (Vigerus, p. 794, § 261.)

1340 a. ἄριστον Ἀργείων:

Καίρι, καὶ Τελαμῶνος, Αἴαν ἀιχμήτ'.

Ἐς Τροίαν σε λήγουσ' ἄριστον ἰλθεῖν

Μιστ' Ἀχιλλεία τῶν Δαναῶν.

Τὸν Τελαμῶνα πρῶτον, σὲ δὲ δευτερον.

See Athenæus, p. 695. C. In quoting  
the preceding Scholium, Erfurdt adopts  
the corrections of Hermann.

1340 b. Ἐν ἄριστον: so Homer, εἰς ἄρισ-  
τος, Il. 12, 243. Ἄνδρ' ἵνα λῆσται, Timo-  
creon, in Plutarch's Life of Themistocles,  
vol. i., p. 122. (See Valckenaer, Herod.  
vi. 127: and more especially the exam-  
ples collected by Bishop Blomfield,  
Persæ, 333.) The Latins have the same  
idiom in the expression unus optimus.  
"Justissimus unus qui fuit in Teucris,"  
Æn. 2. 246. This expression is a sort of  
double superlative, as unus implies præ  
omnibus, præ ceteris.

1340 c. ἄριστον:

This earth, that bears thee dead,  
Bears not alive so brave a gentleman.

Adieu! and take thy praise with thee to  
heav'n. Shakspeare, Hen. IV.

1344 Ἄνδρα, &c. The sense is, ὁ ἰσθ-  
λὸς οὐκ ἄν βλάπτει ἄνδρα θανόντα: Her-  
mann.

Nam viro forti nefas

Emortuo insultare, quamvis oderis:

Grotius, Stob. Flor.

1345 a. τὸν ἰσθλόν: Brunck proposes  
τιν': but see line 1352.

1345 b. Μισῶν πυρῆς for μισῆς: (see  
note on line 347), i. e. μισῆ τις: second  
person being used for third.

1346 ἐμοὶ dative in reference to μαχίς,  
and τῶνδε genitive in reference to ὑπέρ.  
Ἄνθ' ἄν ἰγὰ τὰδ', ὡσπερὶ τοῦμοῦ πατρὸς, |  
ὑπερμαχοῦμαι, CEd. T. 264.

1347 μισῶν καλόν: honourable to hate.  
Alexander the Great considered it a legi-  
timate boast, that not one of his enemies  
had surpassed him in inflicting injuries.  
—"FATHER, FORGIVE THEM!"

1348 Hermann construes καὶ not with  
θανόντι, but with the preposition πρὸς in  
προσιμβῆναι: "Is it not, then, right, καὶ  
also, in addition" (i. e. to the hatred, with  
which you regarded him when living),  
"to trample upon him when dead?"

1348 Ἐμβάινειν, ἰπιμβάινειν, προσιμβά-  
νειν, are terms expressive of insult and  
injury, exercised towards the fallen and  
afflicted. Κατ' ἐμοῦ τακομίνας | μᾶλλον  
ἰπιμβάσει, Electra, Soph. 835. Παλαιὸς  
λόγος διαγορεύει μὴ ἰπιμβάινειν τοῖς πιπτα-  
κόσι, Isidorus Pelus. l. 3. ep. 347. Ἦ  
κἄμ' ἰάτω ταῖσδ' ἰπιμβάινειν αἰὶ, Hippol.  
664. Ἐπορχεῖσθαι τοῖς πολέμοις, Appian,  
RR. Punic. viii. 67. Ἐμπειριστῶν τῷ δεῖνι,  
Plutarch. These and other examples are  
adduced by Lobeck.

1349 κέρδισιν τοῖς μὴ καλοῖς: Δίκη and  
κέρδος are usually placed in antithesis,  
among the tragedians. See Dr. Elmsley,  
Medea, 86.

1350 a. Jacobs proposes εὐσβεῖν for  
εὐσιβεῖν. Εὐσιβεῖν (δικαιοπραγεῖν, ὡς πᾶσιν  
ἀρίσκειν, Eustathius), 'to act justly, to  
observe moderation and strict rectitude.'  
Used absolutely Electr. 308. See Mark-



land, Suppl. 559. *Εὐσεβίῳ* seems to be here opposed to *ἀδικίῳ*; as in that passage of Euripides, so often quoted by Julius Cæsar:

Ἐπιπρὶ γὰρ ἀδικίῳ χερὶ, τυραννίδος πύρι  
Κάλλιστον ἀδικίῳ, τᾶλλα δ' εὐσεβίῳ  
χερῶν.

1350 b. Sophocles here condescends to flatter the prejudices of his *republican* audience. So *λῆμα τυραννικόν*, *Medea*, 849. The Latins often use *regius* in an invidious sense: "*regia res scelus est*," Ovid. "*Superbum et regium*," Plin.

*Difficile regi, instare pietatis viam.*

Grot. Stob. tit. 49. p. 186.

1351 *λίγους*, dative plural; *giving wholesome advice*.

1352 *τῶν* (*ἄντων*) *ἐν τίλει*; *τὰ τίλη* or *οἱ* (*ἄνται*) *ἐν τίλει*, *the magistrates, the magistracy, the leading men of the state*. (See Herodot. 3. 18: and 9, 106. Other examples may be seen, Vigevus, cap. 3. sect. xi, p. 144.) *Τίλη* is supposed by some to have originally designated the magistrates of Lacedæmon; but the term is applied generally in the best authors. Thus Xenophon, *Τὸ μέγιστον τίλη ἐν ἰκάρῳ πάλι*, H. G. vi. 5. *Æschylus* has used the word in the singular number: *σοικῶν' ἴδοξί τῷδε Καδμίδων τίλει*, Sept. c. T., 1027. See Duker, *Thucyd.* i, 58; Dr. Blomfield, *Agam.* 104.

*Virum bonorum est munus, imperium pati:*

Or,

*Virum bonorum est obsequi rectoribus.*

Grot. Stob. tit. 5.

1353 a. This use of the imperative does not appear to contain any rudeness, as similar expressions occur in other plays. The Chorus interrupt the altercations of Creon and *Œdipus* by *παύσασθ', ἄνακται*, 631. So Euripides, *παύσασθον ἴδου*, *Androm.* 692.

1353 b. Understand *ἔπει* before *φίλων*: *Βοῦ*, Ell. p. 467, or *πρὸς*. *Πρὸς τοῦ παρόντος ἡμέρου νικώμενος*, *Eur. Fr. Dan.* 19.

1353 c. *πρασιῖς νικώμενος*: the figure oxymoron is used by orators and poets, even on serious occasions. *Ἐσωφρόνησιν, οὐκ ἔχουσα σωφρονίῳ*, *Hippol.* 1037. See Dr. Monk, *ad locum*, who quotes Valcke-

naev. The Greek writers are fond of this figure in the compounds of a negative; as *φίλος ἀφίλος*, &c. "Cum tacent, clamant," Cic. "Concordia discors," Horace. "O cruel nymph, a living death I bear," Pope.—"Where order in variety we see;—and where, though all things differ, all agree;" Pope, W. F.—The grandest instance of a serious oxymoron is that used by St. Paul, 2 Corinth. vi, 9—10.

1353 d. *Δεῖ δὲ τοὺς ἀρθεῖς βουλευμένους τῶν μὲν πολεμίων πάντως ἰδέσθαι κρατῆ, τῶν δὲ ἱπποκρίτων εἰδέναι ὅτι κακὰς ἠττάσθαι εὐ γὰρ ἄφεσκα νίκη καλὰ. Μιστὴ δὲ καὶ ἰτραγηδία τῶντα παραμύνησιν. Ὁ μὲν γὰρ τις αὐτῶν που λίγισ, "Φίλων γὰρ ἀρθεῖς, μὲν κρατῆν ἔσαν δέλιος." Ὁ δ' αὖ φησὶ, "Κρατῆς τοῖ τῶν φίλων ἠττώγος," *Aristides*, l. i. p. 536.*

Yielding to the advice of friends, is selected as matter of praise, by Isocrates, in his character of *Evagoras*: *πολλὰ μὲν τῶν χρωμένων ἠττώμενος*, ed. Lange, p. 520. *Πεφύκασι δὲ οἱ ἄνθρωποι τοῖς μὲν ἰκονοῖς ἰνθεῶσιν ἀνθησαῖσθαι μετ' ἠδονῆς*, *Thucyd.* iv. end of c. 19.

*Τῶν φίλων νικώμενος*, Sophocles elsewhere expresses by *φίλων νικῶνται λόγοι*: 330.

1353 e. *πᾶς εὐ πρασιῖς τοῖς τῶν φίλων νικώμενος*, *Quomodo vero tu imperas, a cupiditatibus victus?* Bothe. *Πᾶσαι* (*ψηφοῖς* understood) *πρασιῖς*, &c. *Omnibus suffragiis vincis, quando ab amicis vinceris*: Markland.

1357 a. *Ἀρετὴν, μεριτῆ, μορτῆ*, of Ajax "Hostilitate plus mihi virtus valet:"

Grot. Stob. tit. 19.

1357 b. Eustathius considers *τολὸν* to be used for *πλίον*, and therefore construed with a genitive: but the force of the comparison is (according to Hermann) comprised in the verb *νικᾷ*. Bothe and Billerbeck refer *ἔχθρας* to *μᾶλλον* understood; see line 966.

1358 a. "Men of this description are the fickle of mortals." Agamemnon, in this observation, glances at Ulysses.

*Ἐμπληκτοῖ* (*ἐμμετάθετοι, ἐμμετάβλητοι*, *Hesychius*: *κοῦφοι, ἐμμετάβλητοι*, *Suidas*) *thunderstruck, amazed, beside one's-self*;

hence unable to act consistently: *volatile, inconstant, acting with levity.*

1358 b. Brunck, Erfurdt, Hermann, Bothe, Heath, prefer βρόταις, in the opinion of the world. A similar construction occurs, Œd. C. 281, φωτὸς ἀνοσίου βροτῶν. Ὡ κινὰ βροτῶν, Suppl. Eur. 744.

1358 c. Ἐμπληκτος ὦν καὶ φοβῆς μιστὰς ἀβεβαίου, Plutarch. Eumen. p. 584, E. T. i. Ἐμπληκτος καὶς ἐπιθυμίαις καὶ ὀξύρροπος, Plutarch. Dion. p. 965. C. Ἐμπληκτος καὶ ἀσπράθμητος. Iamblich. Myst. S. vi. c. 5.

Θνητῶν δὲ μωρὸς, ὅστις, εὖ πράσσειν δοκῶν,  
Βίβαια χαιρέω· ταῖς τροπαῖς γὰρ αἱ τύχαι,  
Ἐμπληκτος αἷς ἀνδρωπος, ἄλλοτ' ἄλλοσι  
Πηδῶσι, κούδεις αὐτὸς εὐτυχίῳ ποτι.

Troades, 1211 (See Lobeck.)

1359 This and the following line contain (in Hermann's opinion) an allusion to the demagogue Cleon, whose popularity Sophocles predicts would not be durable, Πικροί, *offensive, odious.*

1360 κτᾶσθαι, *to acquire.* This sense of κτᾶσθαι should (*perhaps*) have been given, in St. Luke, xviii.: "I give tithes of all that I" (not *possess*, but) "*acquire.*"

1361 σκληρῶν, *hard, stiff.*

1362 φανίς, 'you will convict us of being,' or, 'you will make us appear to be.'

1363 Ἐλλήσι πάνσι, *in the opinion of all the Greeks.* The dative expresses the opinion or judgment of a person: καὶ τοί σ' ἐγὼ τίμωσα τοῖς φρονούσιν εὖ, "*according to the judgment of those who understand.*" Matthiæ, § 389, a. p. 544.

1364 a. ἀνωγαί, *do you recommend.* (See note 1 c.) The Attics say ἀνωγα, not ἤνωγα.

1364 b. θάπτω implies not only *to bury*, but denotes all the funeral ceremonies. See Bishop Blomfield, Sept. 1023.

1365 "*For I myself also shall go thither,*" i. e. to the tomb; "I myself shall, at some time, be in need of burial." Ἐνθάδ' ἴξομαι is a euphemism for μέλλω ἀποθανεῖν.

1366 "Truly, every man labours" (i. e. acts) "in a manner wholly congenial to his own nature."

Ὅμοια ἑαυτῷ ποιεῖν, is, to act in a manner suitable or consentaneous to one's own established habit and nature. Ὅσα καὶ οἷα φιλοῦσιν αἱ γυναῖκες ἑμνῶν, — ὁμοῖα ἑαυταῖς, Plato, Repub. 8. Ὅμοια γὰρ ποιεῖν ἀνάγκη τῇ φύσει, Aristoph. Thesmoph. 174. Those who act contrary and inconsistently to their own dispositions, are said ἑναντία ἑαυταῖς ποιεῖν.

The anxiety which Ulysses displays in behalf of Ajax, is imputed by Agamemnon not to any disinterested magnanimity, but to that cautious and selfish policy, which (among the tragic poets) usually characterises the prince of Ithaca. "Thou wishest Ajax to be buried, lest a similar dishonour (line 1365) should hereafter be offered to thyself; therein acting in accordance with thine own selfishness."

"Omnia profecto efficere quisque studet, ut similia vicissim sibi accipiat:" Heath. "Ut quisque operam dat, ut factis suis par referatur gratia:" Brunck. "Omnia pariter sibi unusquisque parat:" Reisigius. Ὅμοια, adverbialiter: "Sanè quisque æqualiter, sibi quæ conducunt, facit:" Bothe.

1368 εὖν γ' ἄρα is Porson's emendation for εὖν ἄρα; See his note, Phœnissæ, 1366.

1369 a. "*In whatever way thou shalt do this deed,*" (ἔργον understood from the preceding line) "*thou wilt every where be*" (i. e. wilt be esteemed) "*honourable.*"

Ὡς, i. e. καὶ εὖν ἄρα ὅτιον δὴ τινα τρέπον, Schol. "either directly, by thine own express command; or, indirectly, by permitting me to bury Ajax."

Ὡς ἂν ποιήσῃς: "quidquid feceris," Hermann: "ut feceris," Brunck and Bothe: "utcumque feceris," Jaeger.

Musgrave places a comma at ὥς, and understands ἴσθι: "Be assured, that," &c.

1369 b. Adverbs, which answer to the interrogative πῶς should, in Dr. Elmsley's opinion (Medea, 520) be written with a diphthong; as ῆ, ἔπη, τῆδε, ταύτη, ἐκείνη, πάντη, οὐδαμῆ, πανταχῆ, ἄλλη, ἀλλαχῆ.

1369 c. Photius affirms, that πανταχῆ

means *by every manner*; and πανταχοῦ, *in every place*. See Brunck, Aristoph. Lysistr. 1233.

1370 ἄλλ' εὖ γε μίντοι πιστάσθωσαν, Xenoph. An. i. 4. 8.

1371 The words τῆσδε καὶ μίջω χάριν occur, Œd. T. 764.

1372 ἰκῷ, *there*, in the lower world; *here*, in the upper world; i. e. *both dead and alive*. See note on line 855.

1374 γνώμην. Boissonade prefers γνώμην to γνώμη. So κακοῦ γνώμην, Electr. 644: ἀγαθὸς γνώμην, Œd. T. 687: κακὸς γνώμην, Phil. 910.

1376 a. καὶ νῦν, &c.

Illam inopinatam Ulyssis benevolentiam Protesilaus visitori suo hoc modo exponit: Προκειμένη τῷ Αἴαντι τὰ ὄπλα ἰπινυγκῶν τοῦ Ἀχιλλέως καὶ δακρύσας, Θάπτου τοι (ἴφην) ἐν οἷς ἠγάπησας, καὶ τὴν νίκην τὴν ἐπ' αὐτοῖς ἔχει, μηδὲν ἐς μῆνιν βαλλόμενος.— Ἐπανοῦντων δὲ τῶν Ἀχαιῶν τὸν Ὀδυσσεῖα, ἰπήνι μὲν καὶ ὁ Τυῦκρος, τὰ δὲ ὄπλα παρετύπτο· μὴ γὰρ ὅσια εἶναι ἐντάφια τοῦ θανάτου αἵτια. Philostr. Heroicc. c. xi. 3. p. 721. Lobeck.

1376 b. Τὰπὸ τοῦδ', *henceforth, after this*: to be construed with εἶναι φίλος. (Jaeger.) The article frequently stands in the accusative neuter with prepositions: τὸ πρὸ τούτου, *before this*: τὸ ἐπὶ τῷδε, *hereupon*: Matth. p. 408.

1377 τότε for πότε, *formerly*. (Billerb.)

1379 a. ὅσον: the construction is, τόσον ζυμπονεῖν ὅσον πονεῖν χρέη: the words, καὶ μηδὲν ἰλλίσιπιν, are explicatory of ζυμπονεῖν, and may be considered as within a parenthesis. Porson proposes ὅσων.

1379 b. Ἐλλίπω in the sense of *absum, deficio*, is followed by a *genitive*; of *omitto*, by an *accusative*. (Bishop Blomfield.)

1382 a. λόγοισι, *on account of these your words*.

1382 b. ἴψυσας, "*you have deceived, disappointed*;" in a good sense: "*You have acted far differently than what I expected.*" A similar construction is in Trachin. 714, ψυσθήσομαι γνώμης. So Isocrates, διεψεύσθαι τῶν λόγων δυνάμειως, "*to be mistaken with respect to the effect*

of his speech." Thus ψεύδισθαι ἰπτιδς, "*to be deceived with respect to.*" See Matthiæ, p. 453. § 316. Bishop Blomfield, Persæ, 478. Dr. Elmsley, Heracl. 385.

1383 ἴχθιστος (μάλιστα μίμνημίς, Gl.) most detested by.

1384 ἴτλης, "*you could induce yourself*:" see note 411.

1385 ζῶν: Porson suggests ζῶντ'.

1386 ἰπιβρόντητος, *thunderstruck, senseless, stupid*.

1388 ἰμβαλιῖν: Musgrave observes, that this verb is often used, without specifying the *place*, from which the *expulsion* or *casting out* is made. See 1308, 1309, 1392.

1389 πρισιβιῶν (*principatum tenent*), equivalent to πρίσβυς ἄν, *ruler, chief*. (Πρισιβίς· βασιλιῖς, ἄρχοντες: see Bishop Blomfield, Persæ, 4.) See note 1100 a.

1390 a. μνήμων, *mindful*, i. e. of guilt. "*At sperate deos memores fandi atque nefandi*:" Æn. i. 543. Μνήμονίς τ' Ἐρινυῖς, Prom. V. 525. Μνάμων μῆνις, Agam. 150.

1390 b. Τιλιφόρος, *that contains, or brings an end or accomplishment*. Τιλιφόρος Δίκη, *avenging Justice*; as accomplishing the punishments denounced against impiety, surely, though slowly. "*Rarò antecedentem scelestum | deseruit pede Pœna claudo.*" See Bishop Blomfield, Choeph. 206. 651.

1391 κακοῦς κακῶν: this combination is very common. Κακῶς κακὴν θανῶ, Medea, 801. Κατθανῶ κακοῦς κακῶς, Medea, 1383. Κακοῦς κακῶς ταφήσει, Troades, 448. Κακῶς κακοὶ ἀπόλοιτο, Cycl. 268. Κακῶς ἀπόλλυσθαι κακοῦς, Phil. 1369. See Dr. Elmsley, Medea, 787. See note, 866 c.

1393 Λαίρτου: The more usual name of Laertes, among the tragedians, is Λαίρτιος and Λάρτιος. (See 1 b.) Σὺ δ' Ἰναχίου σπέρμα, Prom. 704.

1394 ὀκνῶ ἰπιφαίνω: as if the touch or presence of an enemy was hateful to the deceased.

—'Prohibete nefas: auferte supremis Invisam exequiis.' Theb. 6. 181. Electra dissuades Chrysothemis from conveying

the offerings of Clytemnestra to the tomb of Agamemnon; Electr. Soph. 431—436.

1396 *κῆρτινα*, &c. "But if you wish that any other person of the army should (*κομίζεῖν*) pay funeral honours to Ajax," &c. &c. Teucer, in declining the personal services of Ulysses, softens his refusal by adding, that Ulysses might depute any other Chief.

1397 *Κομίζεῖν* (as the Latin *efferre*) to carry out a corpse for interment, to assist in funeral rites. *Ἐκκομίδῃ* is used in a similar sense. See line 1048. [*Κομίζω*, *effero*, ea significatione, qua *efferrī ad sepulturam* mortuus dicitur: *ἦπον γὰρ ἐγὼ κομιεύμιμος*, Isæus, 64: Steph. Thesaur.]

*Κομίζεῖν* est *curare, providere*, ut in Il. 24. 541. "Si quem de exercitu alium *providere* velis, ut tuas partes sustineat:" vel, "Si optas ut alius de exercitu *hanc curam suscipiat*:" Billerbeck. "Et si quem de exercitu alium *adducere* voles, non grave nobis erit:" Bothe. "Τινά: forte *τινάς*: quia sepeliendi labor, ac multo magis pompa splendorque pluribus egebat:" Jaeger.

1399 *καθ' ἡμᾶς*, towards, with respect to, us.

1401 *ἱκανίσεις τὸ σὸν*, approving, or content with your words. (See note 99.) *Ἐπαινίω* has the sense of the simple *αἰνίω*, line 526.

1402 *ἐκτίταται χρόνος*: compound for simple: *τείνω* is often applied to time; as *τείνειν βίον*. So Horace, "*tendere noctem*." (Dr. Blomfield, Prometh. 548.)

1404 *τοὶ*, others. Dr. Elmsley proposes *τὸν*, affirming that the Doric dialect is not admissible, except in the choral songs. Hermann argues, that, as *τὸν* would denote (contrary to the meaning of the passage) *some one particular* tripod, the Doric license may be extended to anapæstic systems. *Τοὶ* occurs in a senarian line in Æschylus (*Persæ*, 430), but is altered by Bishop Blomfield into the more common form of *οἱ*.

1405 a. *ἀμφίπυρον* (*πανταχόθεν πυρούμενον*, Suidas:) surrounded with fire. In these tripods water was heated, for

the purpose of washing the corpse. So Virgil,

*Pars calidos latices, et aëna undantia flammis*

*Expediunt, corpusque lavant frigentis et unguunt.*

"*Θείσθ' ἀμφίπυρον* place amid the flames, *ὑψίβατον τρίποδ'* the lofty or large tripod, &c." Sophocles seems to have imitated the line of Homer, *Ἀμφὶ πυρὶ στῆσαι τρίποδα μίγαν*, &c., 18. 343. [*Ἀμφίπυρος igni cinctus, quem ignis ambit. Videtur jubere Teucer, ut ad calfaciendam aquam tripodem apponant, et ignem subjiciant, quo ambiente cito incalescat*: Steph. Thesaur.]

1405 b. *ἰσίων*, holy, pure. *Ἄσια*, as the Latin *justa*, is employed in denoting what belongs to funeral rites.

1406 *ἱππαιζον λουτρῶν*, serviceable for washing, i. e. of the corpse.

1407 a. *ἴλη*, band, troop (particularly of cavalry.)

Eustathius says, that *ἴλη* would be better spelling, as more suitable to its root *ἰλίω*.

Grævius (Callim. L. P. 33) observes, that *ἴλη* properly denotes a troop of 60 cavalry; used generally, for *band, troop*.

1407 b. *ὑπασπίδιον*, military, used generally.

["Loricam, ocreas, galeam, balteum, aliaque arma, quæ aut induta aut corpori adnexa, in pugna a clypeo prætegi solebant:" Heath. "Indumenta, quæ in præliis gestare consueverat:" Musgrave. "Bellicum ornatum," Bothe. "Armorum ornatum," Brunck.]

1407 c. Sophocles, in the funeral rites of Ajax, makes no mention of a pyre, but only of the trench, in which the body of the deceased hero was to be deposited, together with his armour, the shield excepted; see lines 574—577. Quintus Calaber (v. 600, &c.) details, at length, the *burning* of Ajax's body, and the collecting of his bones.

1409 *καὶ, σὺ δέ*: Porson observes, that when a speaker suddenly transfers his address from one personage to another, he places first the noun, then the pronoun, then a particle: Thus Teucer,

having finished his directions to the Chorus, turns to Eurysaces with *παῖ, οὐ δὲ*. So, *Μινίλαι, σοὶ δὲ*, Orest. 614. *Μιόβα, σοὶ δὲ*, Soph. Electr. 150. (Porson, Orest. 614.)

1410 a. *θίγων*, not *θίγων*: *θιγγάνω* is the present tense; *θίγων*, the second aorist. (Elmsley, Œd. C. 470.)

1410 b. *πλευρὰς τὰς*: Dr. Elmsley (Heraclid. 824) proposes *πλευρὰν τοῦδ'*; suspecting that the feminine plural forms *πλευρὰν, -αῖς, -ας*, are corrupt in the tragedians. See note on 1253.

1412 a. *σύριγξ*, properly, a hollow pipe, or tube, is employed to denote any hollow body of a fistular form. In this passage, *σύριγγις* means *veins, arteries*.

[*σύριγγας* Sophocles nominavit *venas grandiores colli, quæ, ipso collo truncatò, sanguinem effundunt*: Steph. Thesaur.]

Ennius is supposed to allude to this passage in his Ajax, as quoted by Festus: "sanguine emisso tepido tullii effiantes volant."

1412 b. *φυσῶσι, expire, emit with force*.—"Cruor emicat alte | non aliter, quàm quàm vitiatò fistula plumbo | scinditur, et tenui stridente foramine, longas | ejaculatur aquas; atque ictibus aëra rumpit:" Ov. Met. 4. 121. See Ajax, 918. So, in Antig., 1238, *καὶ φυσῶν ἐξίαν' ἐβάλλει πνοῆν | λιπαρῆ παρμιᾷ φοινίου σταλάγματος*.

1413 *μίλαν μίνος*, *black blood*: the blood is termed *μίνος*, as constituting the *vigour and strength* of the body. So Æschylus, *αἱματηρὸν μίνος*, Agamemnon, 1034.

1414 *σοῦσθω, let him rush, hasten*. *Σοῦσθω, σοῦσθι* (Æschyl. Aristoph.), *σοῦσαι* and *σοῦνται* (Æschyl.) are Attic words from *σάω*, which is one of the forms used for *σάω*, *I shake, agitate, drive*. Matthiæ, § 259. p. 362. See, also, Bishop Blomfield, Septem, 31.

1415 *πάντ' ἀγαθῶ*: Bothe proposes *πανταγαθῶ*. Lobeck considers the correction as unnecessary, since the phrases, attended with *πάντα* as a separate word, are very common: *ὅ πάντα θρασυῖ*, Liban. in Demosth. t. iv. p. 254. 'Ο πάντα ἰσθός, Aristid. 'Ο πάντα ἄριστος, Cratinus (apud Plutarchum vit. Cim. t. i. p. 404. E.) Κόρη

*πάντα ἀγαθῶ*, Longus Pastoral. 'Ο τὰκ' ἀναλκίς, Soph. Electr. 301.

1416 For *ὅτ' ἦν, τότε φωνῶ*: Boissonade reads *ὅτ' ἦν ποτε, φωνῶ*: "I give these directions to no one superior to Ajax, when he was yet alive." The phrase *ὅτ' ἦν ποτε* seems to be an expression of tender regret: as *Ἦν καλὸς Ἡράκλειτος, ὅτ' ἦν ποτε*, Meleagr. Epigr. 22. *Ταῦτό μιν καλίσσκον, ὅτ' ἦν ἔτι*, Epigr. Incert. 756. *Φωνῶ, I command*, seems used as *εἶπε φωνῶ*, 1089.

HERMANN reads,

*κοῦδινί γ' ἔστιν θνητῶν*

*Αἴαντος, ὅτ' ἦν, τότε φωνῶ.*

He considers this an instance of a change of construction in a sentence. Sophocles, apparently, intended to form the sentence thus, *τῷ πάντ' ἀγαθῶ, καὶ οὐ οὐδὲν λῶν ἔτι ἦν θνητῶν, ὅτ' ἦν ἰκύνος*, i. e. "exerting himself in behalf of this universally-excellent man, and than whom, when he was alive, I affirm, no one of mortals was then better:" but having turned the *οὐ* (*than whom*) into a dative, in consequence of the attraction of the preceding datives in line 1415, Sophocles was compelled, by the comparative adjective, to substitute *Αἴαντος* for *οὐ*.—Erfurdt points out similar instances of changing the construction, with which the period commenced: *ὅστις ἰμφανῶς θῶν | ἰχθαίρομαι μισοῦ δὲ μ' Ἑλλήνων στρατῶν, for ἰχθαίρομαι, μισοῦμαι δὲ, &c.* Ajax, 457. *Σμικρὸν μὲν ἔξαιτοῦντα, —καὶ τοῦδ' ἔξαρκῶν ἰμοὶ, for, καὶ ὅτ' ἔξαρκεῖ*, Œd. Colon. 5. Respecting these changes and interruptions of construction, consult Matthiæ, § 610. p. 944. The double paræmiac, in lines 1416, 1417, are not unusual in anapæstic systems. See Hecuba, 154, 155.—

"Repeto illud *σοῦσθω, βάτω*: quasi scripsisset poeta prosa oratione *καὶ φωνῶ, Σοῦσθω, βάτω οὐδενὶ θνητῶν λῶν Αἴαντος*: quod Atticè dictum est pro *βάτω Αἴαντι, οὐ οὐδὲν θνητῶν λῶν ἦν*. BENEDICT.

*Κοῦδινὶ πάποτε λῶν θνητῶν*

*Αἴαντος, ὅτ' ἦν, τότε φωνῶ.*

ERFURDT.

*Κοῦδινὶ πω λῶν τῶν θνητῶν*

*Αἴαντος, ὅτ' ἦν, τότε φωνῶ.*

"Nullique unquam mortalium meliori Ajace: quamdiu vixit, hoc dico:" BRUNCK.

Κούδινά γάρ πω λήονα θνητῶν

Αἴαντος, ὅτ' ἦν, τότε φωνῶ. HEATH.

Κἄπ' οὐδενί πω λήονι θνητῶν

Αἴαντος ὅτ' αἰὲν τότε, φωνῶν.

"Dicensque insimul, nunquam se ob mortalem Ajace meliorem hanc operam navasse." Ὅτ' ἀθήσομεν habet Apollon. Rhod. iii. 768. "Ἐνδικον ὅτ' ἀθήσουτες αἰὲν πόνον, Epigr. in Anthol. p. 460. MUSGRAVE.

Τῷδ' ἀνδρὶ πονῶν τῷ πανταγαθῷ!

Κἄπ' οὐδενί πω λήονι θνητῶν

Αἴαντος ὅτ' αἰὲν τότε, φωνῶ.

"Huic viro operam dans in omnibus bono! Nullique unquam mortalium meliori Ajace hanc vos operam navasse, dico:" BOTHE.

1418 "Truly, πολλὰ γινῶναι much knowledge is given to mortals, ἴδουσι who have had experience: but, previously to experience, no one is a prophet of (can foretell) the future, as to what fortune he may experience."

1418 ἴδουσι, cum præsentes res oculis cernunt: πρὶν, ante quam res videant, nemo divinare potest, quâ fortunâ usurus sit: Jaeger.

1419 a. πρὶν ἰδεῖν: The infinitive with πρὶν is often used instead of the subjunctive, although the subjunctive be not used for the infinitive: thus πρὶν ἰδεῖν for πρὶν ἴδῃ: so πρὶν κλύειν, Trach. 197: πρὶν εἰδέναι, 632. See Elmsley, Medea, 215.

1419 b. Μάντις οὐδεὶς τῶν καθιστάτων

βροτοῖς, Antig. 1160. "Nescia mens hominum fati sortisque futuræ," Æn. 10. 502.

1420 a. ὃ τι πράξει, "quænam eum fortuna maneat:" Heath.

1420 b.

Mortals, from what they see, their knowledge gain;

But ere he sees, no prophet's piercing mind  
The dark events of future fate can know.

Potter.

How much doth sage experience teach mankind!  
But, ere he mark th' event, no prescient seer  
The issue of the future can foretell.—Dale.

Whate'er of good or ill, weak mortals know,  
Must from their best of guides, experience, flow:  
Seek then no farther: for to man is given  
The present state; the future, left to heaven.

Franklin.

1420 c. "Ab Ajacis fortunâ discatur, quæ impietas insolentius in Deos peccavit, eam haud dubie a Dis severissime castigari, iramque Deorum in sui contemtores, etiamsi ceteroquin illustri virtute, excellant, non facile posse placari et declinari:" Jaeger. "Priusquam vero eventum videas, nullus est vates futurorum quid patraturus sit:" Bothe. "Nullus vates tibi quo res sit processura, dixerit:" Brunck. "Prius vero quam videant, nullus adeo vates futurorum est, ut sciat quæ faciet:" Johnson.

"Multa videndo discunt homines:

At inexpertus nemo vates

Satis est sibi quid sit agendum."

Grotius, Stob.



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